WT Jiksten-gonpo.
779 VIII.--Staglungpa. None. Head-quarter monastery is at Namgiál-
792 tratshang near Lhása.
795 IX.--Hlondukpa. At Stagna (or Staghna), Head-quarter monastery
T is at Spungthangdeychhen near Lhása.

792 From this it is clear that the Lámas of Ladák are, to a man, sub-
795 ordinate to the Lhása Lámas. It is estimated that about one-
779 sixth of the entire population of Ladák consists of monks (Láma)
WT and nuns (Chómo), who practically speaking, live upon the rest
162 of the community. The monasteries hold extensive lands, for
792 which they do not pay anything like so heavy a rent as ordinary
423 villagers have to pay; and not only are they free from the very
651 burdensome duty of supplying "beygar" or "unpaid labour," which
241 is thereby increased for the rest of the population, but they also
get their lands, to a very great extent, cultivated for them by the
villagers.

WT There are altogether, including hamlets, some 98 villages in Ladak,
●361 and of these the 61 largest villages were surveyed in 1885 by
621 Pandit Radha Kishen, Rai Bahadur, the then Wazir of Ladak who
241 found that the whole cultivated area of these villages amounted
651 to 17,641 acres, which paid a revenue of Rs. 36,326, the ap-
portionment being as follows:--

(a) 14,140 acres held by villagers at
Rs. 2·4 per acre.
(b) 1,321 acres held by State Officials at
Rs. 1·4 per acre.
(c) 2,210 acres held by Lámas
Rs. 43 per acre.

This shows clearly that Lamas pay for their land at about one-sixth
WT the rate which an ordinary cultivator would have to pay.

661 As a matter of fact, this state of affairs is the result of judicious
792 bribery oft repeated, for whenever officials have been deputed to
241 make inquiries, etc. about the land tax, they have always been
651 bribed by the Lámás, not to look too closely into monastery af-
423 fairs. The Lámás have thus retained possession of a great deal
of land, regarding the existence of which nothing was known to
the head-quarter officials, and for which they have never paid
WT any revenue whatsoever.

792 The monks of the monasteries, of both the yellow and red sects, are
795 divided into two main classes, viz., those who attend to
spiritual affairs and those who attend to worldly affairs.
The former class is termed "geydun" or vulgarly, "gendun" or

DROGPA NAMGYAL'S YOUTH

BEFORE BIRTH

The Exorcism of the 100,000 Child Demons

Quietly the village of Kalatse lies yonder in the Ladakh highland, deeply imbedded between two enormous mountain ridges of the 361 Western Himalayas. Not far away is the Indus which, still a cascading mountain river here, flows by in a deeply cut-out gorge. The village forms a lovely oasis with luxuriant wheat and barley fields, blooming apricot groves in the midst of towering mountain giants, desolate, projecting rock walls and steep declivities formed by deposits. Quietly the fields and the mountains lie there. The only sounds that strike our ear are the rushing of the nearby mountain river in the gorge and the call of the horse drivers who are transporting on the road along the Indus the trading goods of the Indian merchants. Heavily loaded beasts of burden are carrying these goods to the market of the main town of the area, Leh. There is also the monotonous singing of the women who are watering their field terraces over there. Otherwise everything is still. Through the dormer windows in the roofs of the white-washed houses of the Tibetans the smoke rises up to the blue, cloudless sky. Judging by the position of the sun it is about two o'clock 512 in the afternoon, the time at which the Tibetan goes from the field to his house, when the midday soup is cooked and "drunk" and everybody takes an hour of rest and relaxation.

Only in the Dragshos house (1), the house of Lobsang Wanggyal, 789

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1. "Dragshos" is here the name of the house and at the same 552 time the designation of the tribe, the family of the house- 551 owner. Every house in Tibet, and thus also in Ladakh, has its own name by which the present owner can likewise be called. Often the name of the house is prefixed to the name of any one of the members of the family so that the frequently recurring personal names such as "Trashi," "Tsering," "Lobsang," and so forth, can be distinguished from each other. In contrast to the limited number of personal names, which usually have a religious significance, the house names display a great multiplicity. There we have a Cloverfield (Ol-t'an-pa), Oilman (sNum-pa), Cook (Soldpon), Stablemaster (C'ibs-dpon),

585 789 below at the edge of the altar. Then he calls out loud and the entire chorus of those around him joins in the piercing yell: "Kye, kye, gsol, gsol, lha rgyal-lo! (Oh, oh, we call upon you, we call upon you! You, god, have conquered (the hostile demons).'"

585 Finally the entire company mounts the horses that have been held in readiness, and in a comfortable amble they ride through the gorge and over the plateau towards Tingmogang. The day before, a whole crowd of men and women had already traveled there, heavily laden with carrying baskets containing clay jugs of beer, bread, flour, meat and other provisions. Within an hour and a half the riders have ● 361 reached the edge of the plateau, where it drops down steeply to the valley that cuts deep into the mountain. In the valley lies the large double village Teya-Tingmogang, where the wedding celebration is to take place today. Desolate and bare the mountain scenery lies before them, only down in the wide bottom of the valley can one see here and there a group of willow trees, poplars, and apricot trees which now in winter stand bare of leaves. Valley and slopes are covered with snow. Among the houses of the farmers which lie scattered in groups 342 down in the valley, the large, stately house of /79/ Norbu Wangchug, the Chirpon house, is quite conspicuous. It has a flat roof, projecting open balcony like all the other houses, but it is much larger and better built; the windows are larger too, and closed off with lattices. None of the houses has glass windows.

585 The procession of Kalatse people has now descended the steep path from the plateau and is slowly moving to the Chirpon house. From all houses and from the flat roofs the riders are greeted with "žu, žu, no-no-pa-le! (good day, good day, you gentlemen)." Now they have arrived at a fork in the road. The train halts before any one of its [776] riders has passed this fork. Here a road devil (lam-bgegs) leads his existence. The dreaded devil must be appeased by an offering of in- [782] cense and scattering (of barley and beer) and by a dance. The same thing is repeated two more times until they have arrived at the Chirpon house far up in the valley.

Now the procession of Kalatse people stands before the gate of the large farmyard. It is locked. The bridegroom and his followers are not given a friendly welcome. From the yard they can hear a loud babel of voices, excited talking back and forth of the men, giggling and joking of the women. The Chirpon people are gathered in the courtyard with their entire tribe, but they do not admit the Nyaopas who now request permission to enter in order to demand the bride for

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The District.

Configuration and sub-divisions of *wazíri* Láhaul.

lakes in this country, two on the Bhága and one on the Chandra 133
near the Pálamo pass. This last is much the largest, being three
quarters of a mile or more long. The water in all is fresh and very
clear. In this vast region of alps and ice, it will be readily understood that habitable spots and cultivated fields are few and far
between. They are found only in the lower valleys of the Chandra
and Bhága, the remainder of the canton being desolate and completely uninhabited, save when, for a few weeks in summer, the Kúlu [167]
shepherds bring up their flocks for pasturage. The inhabited part
of the Chandra valley is called by Láhaulis Rangloi, that of the
Bhága, Gárá, and that of the Chandra-Bhága, Pattan.

The scenery in Láhaul is almost oppressive from its grandeur, 361
and it is wild and desolate, for the villages and cultivated lands are
mere specks on these vast mountain slopes. But there is something 137
pretty and smiling about the near view of the villages, especially in
Pattan and the lower part of Gárá. There is nothing striking in 311
the flat-roofed two-storeyed houses, which are massed together in one
or two blocks, so as to give in-door communication in winter; but
the clumps of pollard willows standing in plots of smooth green turf,
and the terraced fields neatly kept and waving with thick crops of
wheat or barley, are pleasant to look at. On the banks of the
fields and under the small canals are the *dang* or hay fields, in
which the grass grows luxuriantly, mixed with bright flowers as in
an English meadow, and here and there in bush or hedge are wild
roses, bright crimson or bright yellow, and wild currant or gooseberry [312]
trees. Wherever water is brought, all this verdure springs up, but
without irrigation the ground is so nearly barren that not only no
crop will grow, but there is so little grass that at a short distance
you would think there was no green thing on it. This description,
however, does not apply to the upper villages in Gárá and the
greater part of Rangloi; here there are few or no trees or bushes
round the villages which have a very bleak look, but the grass grows
thick and green on the hills without irrigation. In a few places the
slopes immediately above the villages are thinly covered with *kail*
(*Pinus excelsa*) or pencil cedar (*Juniper excelsa*) and higher up, here
and there, there are patches of birch wood. Near the villages on the [417]
road-sides are long dykes or walls of stone from four to five feet high
and a yard or more broad, on the top of which are placed slabs or
round stones, on which the *ommáni pádme hún* and other Buddhist [816]
texts or *mantras* are inscribed. *Chodhten* or *Dangten*, which
are curiously-shaped conical-buildings erected in honour of some
saint or incarnation or as the mausoleum or relic temple of some
lámá or great man, are found in the same situations. Above the
villages, sometimes on the hillside and often under the shade or on
the very face of a precipice, are seen the *gonpas* or monasteries
of the *lámás* with flags flying and whitewashed walls. The average
elevation of the cultivated and inhabited portion of Láhaul is 133
estimated by General Cunningham at over 11,000 feet. Mr. Lyall,
on the other hand, puts it at something less than 10,000. The 361
highest villages are in the lower part of the valley of the Bhága,
where one, named Kangser, is mentioned by Mr. Lyall at an elevation

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The Chandra and Bhága.

of 11,345 feet. Darcha and Khoksar, the highest villages in the upper valleys respectively of the Bhága and Chandra, are about 10,800 feet above the sea.

The source of the Chandra is in a huge snow-bed, more than 16,000 feet above the sea, on the south-east slopes of the Bára Lácha pass. From its very commencement a considerable stream, it becomes quite unfordable a mile from its source. Its course is south-east as far as the angle between the Kanzam range and the mid-Himalaya, a distance of 55 miles. Here, turned by the mountains, the river sweeps round to the north-west and skirts the base of the mid-Himalaya until it is joined by the Bhága at Tándi after a course of 115 miles. Its fall from its source to Tándi averages only 65 feet per mile. For the first 75 miles the valley of the Chandra is entirely uninhabited; the hills sweep down wild and barren to the river, and end in broken cliffs, the base of which is choked with the *débris* of decomposing rock. Above, the scene is equally desolate. Not a tree or a bush breaks the monotony of the bleak hill sides, and grass even disappears at no great height. The pasturage, however, though scanty in appearance, is of a quality much valued for sheep and goats, and is annually sought by large flocks driven up in July and August from Kúlu and even Kángra. A lake, called the Chandra Tal, near the Pálamo pass, is a favourite halting-place for the shepherds. The lake is three-quarters of a mile or more in length and of considerable width. It is fed by springs and the melting snows, and the surplus water runs by an outlet into the Chandra. [311]

The first signs of permanent habitations are met with opposite the Hamtá pass at old Khoksar, where there is a village occupied by five families some 14 miles above Koksar at the foot of the Rohtang pass. Here "the river enters on a less uninviting country; the valley widens considerably in several places, and there is a good deal of cultivated ground on the right bank, while on the left are a few scattered trees." As Ghondla is approached the country on the northern side still opens, and cultivation increases. The hamlets are larger, and the houses better built, and surrounded with groves of *pípal* and willow. The northern mountains too take a gentler slope; but on the south, on the other hand, they hang over the river, in precipitous masses. Opposite Ghondla a precipice rises like a wall 11,000 feet sheer above the river-bed. [311]

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The glaciers of the hills in the interior threaten the river in more places than one. The most noted glacier is that known as the *big shigri** at the south-eastern extremity of the interior range of hills. A fall of this glacier in 1836 caused a stoppage in the course of the river, and a cataclysm, the marks of which are still plainly visible throughout Láhaul at a great height above the level of the river. Captain Harcourt, who crossed the glacier in 1869, puts its width at nearly two miles; and, he adds, it "is steadily subsiding, and every year is getting lower and lower". In another passage, after alluding to the cataclysm of 1836, he says: "There can be little doubt, judging from the quantity of ice collected on the flanks

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* *Shigri* is the local term for any glacier.

of the mountains that bound the river, that at any day such a disaster may again occur."

6: Gazetteer G-5 (ca. 1840-1883) 1883-4 AJ4 W. Tibetans AJ4

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The District.

The Chandra and Bhága. 133 361

of the mountains that bound the river, that at any day such a disaster may again occur."

The Bhága, rising on the north-west slopes of the Bára Lácha pass, has a course of 65 miles to Tándi, and an average fall of 125 feet per mile. For 30 miles, the valley resembles that of the Chandra, but in its lower part is rich in cultivation, large tracts of level and arable land lying between the mountains and the river. The banks of the stream itself are steep and rocky. It is in this valley, some five miles from Tándi, that Keylang, the principal village of Láhaul, is situated. The Chandra-Bhága, or Chenáb, after the junction of its two heads, continues to flow north-west with a fall of about 30 feet per mile, until at Tirot, 16 miles below Tándi, it passes into Chamba.

Bridges in Láhaul. 491

The rivers in Láhaul are crossed by means of suspension bridges of from 50 to 150 feet span, made of thick ropes of twisted birch twigs. Three ropes form the roadway, and two hand-rail ropes hang above, one on either side, and are attached to the roadway by small side ropes, fastened at intervals of a foot or two. The best of these bridges are passable for sheep and goats, and without danger if the sides are wattled in with wicker work and slabs of stone placed on the roadway. In a high wind many of them are dangerous to cross, even to a native of the country. They are called *chúgzam* in Tibetan, and *jhúlá* or *áwá* in Hindí. The proper *jhúlá* is a different kind of bridge, which is not used in Láhaul. It consists of a seat in a loop hanging from a wooden saddle, which rides on a cable of thick grass rope, and is pulled across by a guy line. *Gharárú* is another name for this kind of bridge, which you use in crossing the Satlaj, the U'l and other rivers. Of late years, on the main road from Kúlu to Léh, the Chandra and Bhága rivers have been bridged with *sanga* bridges passable by cattle and horses. The *sanga* is composed of whole trunks of pine or cedar built into embankments on either side of the river in double or triple tiers, each tier projecting further from the embankment and supported by a prop on the end of the tier below. Two long trunks rest on and connect the ends of the highest tiers on either side, and form the roadway.

Climate of Láhaul 133 361 132

The uppermost village in Rangloi is Purnia Khoksar, and in Gárá, Dárcha. Both these are about 10,800 feet above the sea; but there are higher villages lower down the valley in Gárá. For instance, Kangser (*i.e.*, the big house), where Wazír Tára Chand lives, has an elevation of 11,345 feet. Mr. Lyall estimates the average elevation of the cultivated or inhabited portion of Láhaul at a little less than 10,000 feet; while General Cunningham puts it at over 11,000. The mean temperature at Kardong in the valley of the Bhága is given in Messrs. Schlagintweit's tables as follows :—

March	46°	Fahrenheit.
June	60°	"
September	45°	"
December	29°	"
Year	44·9°	"

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The District.

Climate of Láhaul.

132 No better place than Kardong could have been selected to show the average temperature of the inhabited part of Láhaul, but the differences of temperature are very great. In the upper part of the Chandra valley near Khoksar, the snow lies round the villages till the end of May, whereas in the valley below the junction of the rivers, the cultivators contrive to sow and reap two [164] crops during the spring, summer, and autumn. The air is very pure and dry. Meat once dried will keep for any number of years. There is very little sickness of any kind, and goitre appears to be unknown. The influence of the monsoons is hardly felt. In July and August there are a good many showers of rain in the lower part of Láhaul, and for a few miles on both sides of the Rohtang pass, through which low gap a few clouds contrive to steal. But, generally speaking, there is almost unbroken cloudless weather in the summer half of the year, and indeed up till January, when the heavy [731] falls of snow usually commence. In some years some villages are completely buried in snow. Avalanches fall in spring and summer, and occasionally cause serious loss of life. Not many years ago a glacier slipped and utterly buried a village in the mouth of the Yácha valley, [787] not a soul escaping. An old man who had gone up the mountain for some purpose a day or two before the catastrophe is reported to have said on returning that his heart misgave him that something was about to happen, as he had seen a band of strangely-dressed people dancing and holding high revel at the top of the glaciers, who must have been fairies. Of course the words of the seer were set at naught. According to Captain Harcourt, spring may be said to commence in Láhaul about the middle of April; frosts set in towards the close of September,

> "though the three last months of the year are generally singularly clear and fine. By January dead winter commences, and from then till April the country is covered with snow to a depth of eight or ten feet, the villages in the higher altitudes being completely submerged." The cold even in summer is at times rendered "unendurable by bitter winds, which usually spring up after mid-day, blowing like a hurricane at 3 or 4 P.M., and only subsiding into a gentle breeze after the sun has set. The nights are invariably calm and quiet."

Configuration of *wazíri* Spiti.

131 Spiti is in shape a triangle; the side which separates it from 133 Láhaul and Kúlu to the west being formed by the Kanzám ridge ●361 and the mid-Himalaya; the opposite side which separates it from Ladákh and Chinese Tibet, by the western Himalaya; and the base which separates it from Kanáwar, by that part of the mid-Himalaya which, under the name of the Mánirang range, runs along the north side of the Satlaj. The base measures about 58 miles, and a line from base to apex about 60 miles. The Spiti river rises in the apex of the triangle, and runs down its centre till it nears the base, where it inclines to the left and goes out at the north-east corner. In the south-west corner is the Pín valley, with its river of the same name, a tributary almost as large as the Spiti itself. Pín contains some eleven villages, and these are the only villages out of the main valley on this side, as the rest of the streams which join the Spiti from the mid-Himalaya, though of considerable length, flow in

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Configuration of wazíri Spiti.

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narrow rocky gorges shut in by high precipices. On the other side of the main valley for two-thirds of its length from the base, there are high valleys or tablelands which contain some ten villages.

The mountains of Spiti are more lofty than those of Láhaul. In the outer-Himalaya is one peak of 23,064 feet, and many along the whole line are considerably over 20,000. Of the mid-Himálaya, two peaks exceed 21,000 feet, and in the southern range the Mánirang is 21,646 feet in height. From the main ranges transverse lines of mountains project far into the valley on either side, leaving in many cases only a narrow interval through which passes the Spiti river. Even these minor ranges contain peaks, the height of which in many instances exceeds 17,000 feet. The mean elevation of the villages in Spiti is considerably higher than in Láhaul. Mr. Lyall puts it at 12,000 feet. Several villages, he says, must be more than 13,000 feet above the sea, and one or two as high as 14,000. General Cunningham gives as the mean elevation of the Spiti valley, 12,981 feet.

Rivers.

The Spiti river, by which the drainage of the whole valley is collected, rises in the angle between the Kanzam and outer Himalayan ranges at the base of a peak 20,073 feet in height, and after a south-easterly course of ten miles is joined by another stream from the south-west, of nearly equal volume, the Lichu, which drains the mountains on either side of the Kanzám pass. Hence it flows eastwards for thirteen miles, washing the base of the outer Himalayas; then turning south-east it maintains this direction with no material deviation till it reaches Mán at the base of the southern hills. Here it sweeps eastwards and ultimately leaves Spiti at its north-east corner by a narrow gorge hemmed in on either side by lofty mountains. In Basáhir it turns southwards and joins the Satlaj after a course of over 120 miles, its fall averaging about 60 feet per mile.

The principal tributaries of the Spiti upon its left bank, are the Kibjuna, the Tánmu, the Lígudársi, the Párang, the Shilla and the Lingti. All these have their rise in the outer-Himalaya, and running in deep beds with precipitous sides, are quite valueless for purposes of irrigation. The Lígudársi rises in the Tákling pass, and the Párang in the pass of the same name. The Lingti, which rises in the highest peak of the whole range, is a considerable river and has a course of over thirty miles. On the right bank, the principal affluents are the Giundi, the Rátang, and the Pín. The Giundi has a course of about twenty miles, the Rátang, of rather more than twenty The Pín is described in greater detail below. The mountains drained by these and other river streams of the southern side of the valley, are utterly barren and uninhabited. The hills are devoid of vegetation; and the valleys, abrupt, rocky and shut in by precipices, are in many instances choked in with *débris* through which the streams have cut for themselves broad courses, sometimes from 800 to 500 yards in width, and having "straight sides like the banks of a canal" from 200 to 300 feet in height. The Pín is the most important tributary of the Spiti. It rises in the angle of the mid-Himalaya and Mánirang ranges, and with its affluent, the Parakio, or Parakís, a stream of nearly equal volume, drains fully one quarter of the Spiti valley.

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Rivers.

It[1] joins the Spiti after a course of 45 miles a short distance above Dankar, the principal village of the valley. The width of its bed near its mouth varies from 300 to 800 yards. The greater part of its course is through an uninhabited country, its valley forming no exception to the description given of the other streams which join the Spiti from the south and west. Near the mouth of the valley, however, the country opens, and affords space for cultivation. Here there are eleven villages, the only inhabited spots, not in the valley of the main river itself, in the southern half of Spiti.

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Character of the Rivers: Bridges.

Running in deep courses, the sides of which are steep and friable, the water of the Spiti rivers is valueless for purposes of irrigation; and although artificial watering is a necessary condition for the production of a crop, and a plentiful supply of water, most plentiful in the hottest season, passes at his feet, the cultivator has to be content with the meagre supply obtainable from streamlets having their rise in the smaller ravines, some of which run low, or dry completely up before the close of the summer months. The water of the rivers, heavily charged with silt, is turbid and yellow in appearance. The flow is seldom deep, being distributed over broad courses, and often broken up into independent channels. The current, however, is sufficiently rapid to render fording, where not quite impossible, a matter of difficulty and danger; and when the streams are full, the ominus sound may be heard of rolling boulders knocking one against the other. Bridges, on the other hand, are rare, and cannot in any case, 491 133 except that of the new *sangha* bridge at Rangrig over the Spiti river, be passed by the *yaks* or ponies with which most Spiti men travel. The people therefore are compelled to ford, and lives are frequently lost in consequence. At two points, above Kája and below Lithong, where the main stream is suddenly collected into a narrow channel by ridges of rock, *sanga* bridges have been erected for foot traffic, but the biggest timber in Spiti is too light for the construction of a bridge passable by *yaks* or ponies. Below Máni the river runs in a narrow channel and is crossed in three places by *jhúlá* bridges.

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Villages and scenery in Spiti.

On the Spiti the first inhabited spot is Losar twelve miles from the Kanzam pass. From this point downwards villages are frequent, occupying every available corner in the valleys, both of the main streams and of its tributaries from the north. A traveller passing down the Spiti valley would never suspect the existence of villages in these lateral valleys, for the streams which drain them run in deep canons or chasms with precipitous sides cut in the rock, and nothing can be seen but the mouths of these gorges from the main valley. 133 Major Hay, in his account of Spiti, says that the soil is composed of lime and sandstone. It is evident that a river very easily cuts itself a deep channel in this formation, which is only hard so long as it keeps dry; and as very little rain falls, and the snow melts gently, the banks of the cutting remain very perpendicular. Curious examples of this quality of the soil are seen in many places, where the ground has melted away round certain points protected by slabs of slate or shale, leaving the slab high in the air supported by fantastic pillars or arches of the softer formation. 133 312 One bad result of this peculiarity is that though water for irrigation

[[1] i.e., the Pin, a tributary of the Spiti river.-- ANALYST.]

Chapter III, D.

Village Communities and Tenures.

Begár or forced labour demandable from landholders in Láhaul.

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The demand by travellers for pack horses over the Bára Lácha and Shinkál is in the same way borne rateably by the ten *kothís*, and within the *kothís* by the different holdings. The defaulting *kothí* or landowner pays the owner of the substitute pony a considerable sum in cash at rates fixed for the different journeys.* Defalcations are numerous and the accounts therefore perplexing. It is the custom, therefore, for each *kothí* to appoint by vote an elder to represent the *kothí* in the committee of *begár* accounts. He is called the *siyáná* and gets Rs. 6 cash per annum from the common account, and is himself excused all *begár*. To collect and store supplies in readiness for travellers, and to keep the account of the store, two men are selected year by year in each *kothí* under the name of *talabdár*. They get no pay, but are excused their turn of the *begár* while in office. The above regulations apply to the regular landholders; they appear to have been made by the people themselves under general pressure put upon them by the authorities. In Pattan there are some Dágí families who hold *chetís* or small allotments of land rent-free from the State, on condition of stacking wood at certain halting places.

Sub-divisions in Spiti, and nature of town-ship and villages.

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There are five *kothís* in Spiti—Todpá, Barjik, Shám, Chuzí and Pín; the four first are in the main valley, the fifth includes the whole valley of the Pín river, and is shut off from the rest of Spiti by high mountains, except where the river forces its way through a deep narrow gorge to join the main stream. The name Todpá means head of the valley, Barjik the centre, and Shám the lower end, and these *kothís* divide the main valley between them accordingly. The name Chuzí implies endowment or assignment to religious uses, and the *kothí* consists of the villages scattered here and there over the whole length of valley. Again, in a few cases, different holdings in the same village belong to different *kothís*. It is hardly necessary to add that there are no boundaries between *kothis* in the waste, except perhaps in the case of Pín. A kind of boundary will be found to exist between villages which are not separated by any large expanse of waste; that is, such villages have loosely recognized limits within which both exercise separately the right of grazing cattle or cutting grass and wood; but even where such limits are clearest, they do not imply a full property of the soil. The right of the State to grant new holdings in such waste, if it could give water by making a new canal, would not be disputed; and where the villages, as is often the case, are far apart, there are no boundaries between them of any kind.

Form of holding of fields and nature of tenure of waste and arable lands.

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The form of tenure of the fields attached to the villages is the same as in Láhaul. Each field belongs to a separate estate or house, and with other fields forms its allotment supposed to have been originally conferred by the States and to be now independently held of it.† Owing to the custom of primogeniture which prevails these allotments are never sub-divided. The water available for irrigation

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* Of the ten *kothis* two have no ponies, being on the south side of the Chandra, so they of course default each time.

† *Zing kom* is a local word used to describe such an allotment. A *zing hom chongpá* or full allotment, varies from three to seven acres in extent according to quality of the soil. Some few families only hold a half allotment or *sing khom fitka.*

CHAPTER VI.

TOWNS.

Chapter VI.

Principal places in Láhaul and Spiti.

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[205]
[871]

The principal villages of Láhaul are Kyelang, Kardong and Kolang. Kyelang is situated on the main trade route beween the Rohtáng and Bára Lácha passes, on the right bank of the river Bhága about four miles above its junction with the Chandra. Here a post office is maintained during the summer months, and a Moravian mission has been for some years established. The mission-house is a substantial residence, the lower apartment of which is used as a chapel. A school supported by a grant from the Government is managed entirely by the Missionaries.* Kardong lies on the left bank of the Bhága almost immediately opposite Kyelang, and is spoken of by Capt. Harcourt as at once the largest and most striking village in the valley. The houses are better built than in other villages. Kolang, which is the residence of the Thákur of Láhaul, is also situated in the Bhága valley, on the right bank about ten miles above Kyelang. The largest village probably in Spiti is Rangrig on the right bank of the Spiti river. The name is said to mean town. Dankar, the capital of Spiti, is a large village, 12,774 feet above the sea, built on a spur or bluff which stands out into the main valley and ends in a precipice. The softer parts of this hill have been worn away, leaving blocks and columns of a hard conglomerate, among which the houses are perched in curious and inconvenient positions. On the top of a hill is a large house known as the fort, which, with some cultivated land attached, belongs to Government. On a point of the hill lower down is a large monastery. The aspect of the whole place is very picturesque. It has been the seat of Government of the country from time immemorial.

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* Capt. Harcourt pays a high tribute of admiration to the zeal and energy of the Missionaries, Mr Behler and Mr. Heyde, and acknowledges the important services rendered by them to the administration. They are looked up to as friends and protectors by every inhabitant of the valley, though in the matter of conversions to Christianity they have had but little success.

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CHAPTER 6

A COURT IN LAHUL

The day I built the bridge at Koksar we went four- 000
teen miles and spent the night at Gundala. Gundala
is a small village of a score or so inhabitants. The houses are 361 342
square affairs with flat slate roofs. Both outside walls and the
roofs are plastered with a stucco made from mud. Some have two
stories with the people above and the cattle below. Gundala runs
at a steep pitch down a mountainside that is dotted with a thin
stand of juniper. There are millet, barley, and wheat on the ter-
races that reach to the river; and willow trees and aspen keep
most of the village in shade.

It is ten miles to Kyelang, a distance we covered in about three 000
hours. We traveled in a light, cold rain and were accompanied
all the way by the endless echoes of thunder rolling round and
round in this narrow canyon of the Chandra. Kyelang is on the 361
opposite side of the mountain behind Gundala. It is a village of 161
several hundred people that sits prettily high on the banks of the
Bhaga River. Across the river is a Buddhist monastery on a lonely

• 361 shoulder of mountain. Kyelang has a bazaar of a dozen or so
161 shops, a grade school, a dispensary and hospital, large administration
houses, a cold spring that comes booming out of a pipe, and
[132] narrow cobblestone streets where pack trains can barely pass. It
is a delightful place in summer months, seldom getting warmer
than 73 degrees.

137 The streets of Kyelang are lined with aspen and willow. The
willow is the common white willow of the Old World, the one
that is naturalized in parts of the eastern United States, the one
that is the standard wood in England for making cricket bats,
artificial limbs, and the charcoal used in the manufacture of black
gunpowder. The white willows at Kyelang are old and gnarled,
two to four feet thick. They have been topped for years and used
for wood and so are squat and stunted. New plantings of willow
shoots are wrapped in cloth or twigs for protection against the
goats. On the slopes above Kyelang are scatterings of juniper
(pencil cedar), reminiscent of the juniper one finds in the Steens
Mountain country of southern Oregon. And here and there are a
few of the willow leaf sea buckthorn—a willow-like tree of the
oleaster family (*Hippophae salicifolia*). At both ends of the
[133] Bhaga canyon, as seen from Kyelang, are huge snow-capped peaks
with glaciers that, during a summer day, reflect in changeable
moods most of the colors of the spectrum. Kyelang, green and
lush, lies like an oasis—an oasis in granite, snow, and ice.

Kyelang, the capital city of Lahul, was in charge of a Tehsildar,[2] a young, soft-spoken, pleasant Sikh by the name of Mahindar Singh Randhawa. I met him as I arrived at Kyelang in the rain; and he assured me as I dismounted my pony in front of his office that the weather was "most unusual."

197 Lahul, though a part of India, is a foreign land. The most common language is Tibetan, and yet it is somewhat different because of the Lahuli dialect. The greetings along the trail out of Manali were in Hindustani—"*Ram, ram*" or "*Namaste.*" In Lahul they became Tibetan—"*Ju Ju*" or "*Ju Le.*"

[2] [Headman -- Analyst]

000 train. There was one other exception, when we traveled from Pagmur to Leh with Nehru's horsemen.

/133 About eight miles below Pagmur at a place called Zara we got
361 horses and yaks. Zara is a barren, rolling basin that lies at the confluence of three bleak valleys. There is no mark of habitation at Zara except a few tents. Zara is indeed only a rendezvous for the goatherds of Rupshu—a region as remote from civilization and even from caravans as any place in Central Asia, an area inhabited by migrating tribes who have and enforce their own law quite independently of the central government at Leh.

/136 Rupshu has large, fat marmots (called wild dogs by the natives), who peer curiously at all travelers. They pop in and out of their holes, running awkwardly. Then they stand and whistle in
[825] a tantalizing manner. The natives believe the marmot has the soul
[751] of a man who is mischievous and malicious. The fat* is used externally for rheumatism.

Rupshu also has some geese and ducks, the burrhl or blue sheep, the big-horned *Ovis ammon*, a snow cock, and gazelles. Big brown wolves raid the flocks of the miserably poor people, called Rupshupa or Changpa, who roam its almost barren basins and ridges.

/137 This area has bunch grass, the mossy *burtse*, the low *dama* bush, and a small sage-colored bush that the Tibetans call *jyapshen*. But one takes a long step between clumps of grass. The mark of
735 overgrazing lies heavily on Rupshu. The mark of poverty is on
511 the people and their possessions, as well as on the land. Their
[291] brown pup-like tents are often in tatters. The Rupshupa go barefoot, wrapped in heavy brown coats that reach to their ankles. The black hair of men and women alike hangs in a tangled mass down their foreheads and necks. Their skin has ground in it the dust of hundreds of storms, and they carry the look of people who have not bathed for months on end.

000 We met the Rupshupa at Zara on a small piece of green meadow by a clear-water brook that comes down from the east.

*[of the marmot--Analyst]

CHAPTER 21

JU LE, JU LE

Leh, a town of 4,000, lies at 11,555 feet in a vast, 361
sloping basin hemmed in on three sides by peaks 133
that rise to 25,000 feet and more. The south side—the side we entered—flows in a gentle, rocky decline to the Indus.

We had followed the Indus from Marchelang downstream ten 133
miles or more after we left Hemis. Higher up at Upshi the Indus had been a raging torrent pouring in a maddening roar through narrow gorges that served as fast, rock funnels for the dirty water. Below Marchelang it was as flat and calm as the Mississippi in summertime, spreading into estuaries and bays as it overran its banks and overflowing great reaches of bottom land. Not far below Marchelang the trail turns north and crosses the Indus. The Indus now divided into two main channels. Two rather primitive wooden bridges quivered at the touch of man or beast and shook nervously, permitting only one man or one animal on them at a time.

There is a grove of poplars on the far side of the bridges, and 000

735 "If half of the energy spent in building *mani* walls," Rahul said, "was spent in building irrigation projects for the people, Ladakh would prosper."

That was only a part of the plight of Ladakh. I was to learn about the rest when I reached Leh.

● 361 Leh is the ancient capital of Ladakh, with narrow, winding
[493] streets made for caravans, not cars. It indeed has no vehicle except the jeeps of the Indian Army garrison; and even jeeps have difficulty in squeezing through passageways no wider than mountain trails and lined with houses. The main bazaars are located along an L-shaped street as wide as any in our midwestern towns. They are narrow stalls flush with the street and, like most Far Eastern stores, closed by solid wooden doors sealed with padlocks. The long part of the L runs perhaps two blocks. At the point where the short leg of the L runs to the left, there is a Moslem mosque. When we entered the south gate of the ancient city and swung down the main avenue with my musical mule
78 train, it was late afternoon. A Moslem priest was in the minaret of the mosque calling the faithful to prayer.

la ilaha illa—'llah:
Mohammed rasulu—'llah.
No god but Allah: Mohammed
is the messenger of Allah.

771 There are not many of the faithful in Ladakh—2,000 out of a
total population of 80,000. This is predominantly Buddhist coun-
777 try, and so it has been for centuries. Yet the Moslem mosque is
175 also ancient. Buddhism, more tolerant than the aggressive faith
648 of Islam, has allowed the mosque to thrive through all the vicissitudes of peace and war.

It happened this way. The King of Ladakh was having trouble with the raids of the Tartars from the north. He sent a plea to the Maharajah of Kashmir, a Moslem, for help in expelling the aggressor. The Moslems have had a different relation to India than

174 foot. This made it very difficult for the Indians who wanted
the gold to obtain it, and the only method found possible was to
fetch the gold day by day when the ants slept, and bear it away
on swift horses. Ants said to be of this wonderful species,
were pointed out to Dr. Francke, but they must have considerably
shrunk since the days of their fame, for they were
now of normal size. But what sort of people inhabited the
● 361 land in these ancient times? Doubtless, the first dwellers
162 were Tibetan nomads, who wandered about on the immense
221 upland plains of the Himalayas with their large flocks of
233 sheep, goats, and yaks, moving on from pasture to pasture as
they still do, so slowly does the East change.

[342] Even now one need go only as far as the Chantang, some ten
marches from Leh, to see just the same picture as these far-off
days presented. Still each family has its funny little black
tent, woven of yak's hair, and with a large hole in the roof to
let out the smoke, for the food is cooked on an open fire
within. Two or three families settle down with their herds
in one place until the grass is exhausted, when they move on
to the next grazing ground. Abraham in his day must have
[771] lived similarly on a larger scale. These nomads were probably
adherents of the old religion, called the "Bon Chos," from
which arise the elements of demon-worship in the Lamaism
[797] of to-day. About this time Indian Buddhism was manifesting
a keen missionary spirit, and sending out men to spread its
doctrine and enlightenment far and wide. Among those
some came to the Western Himalayas leaving traces of religion
162 which had come up direct from India, not *via* Tibet. Thus
792 on a medical tour to the neighbouring province of Zankskar,
a village was found where almost every fourth man wore the
yellow saffron robe of the down-country Buddhist priest.
563 The descendants of these early missionaries called Mons are
still plentiful in the land, yet they have remained quite distinct
from the original inhabitants. If you want a door made, you
must fetch the Mon carpenter. If you want to hear of the brave

147 but their scanty garments, these small urchins spend the night with only a handful or two of barley-flour as a reward, but they call out a hearty greeting to our nurse as she passes, and neither spirit nor body appears to be chilled by the exposure.

0-0 We have already noticed the strange mixture of finery and rags, the incongruity of fine workmanship and adjacent tawdriness. Surely nature herself teaches them this odd combination of the sublime and the ridiculous. Think only of the many examples on the main road up from Srinagar to
133 Leh. As one emerges from the narrow defile which has
●361 wound up slowly from Pashkim, just beyond Kargil, to the Mulbeck Valley and about three miles before the village of that name is reached, the gorge opens out into a broad cultivated valley with a great panorama of majestic mountains beyond. Here and there in the foreground are soft sandstone cliffs, behind, strange peaks with jagged pinnacles in their rugged outlines, rising higher yet sinking in perspective as they reach the horizon to stand out clear and sharp against the brilliant azure sky, the whole suggesting some gigantic upheaval of past ages. As one pursues the winding path in and out of soft red-brown sand-hills into the village, the nearer hills and the lower extraordinary formations of sandstone on the further side of the stream come into prominence. These are sculptured by wind, snow and rain into the most grotesque shapes, looking in some places like the ruins of some ancient village or even turretted castles, the rough outlines of the one-time windows presenting the most gnome-like suggestion of a forgotten civilization. In other places the stalagmite-looking relics are more statuesque, and, opposite the sharp turn of the high road to the left, may be seen across
342 the main valley a gigantic looking ruined model of a
133 mother with a child at her knees. Over the pass and into
361 the next village, again straggling along a wide valley, this formation is repeated, and one quaint little cluster of houses

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on the further side of the stream appears to be purposely designed to show the evolution of the house from the rock. Holes in the cliff itself slowly evolve into the apertures of a dwelling, and these merge into the more elaborate windows of a house in a graded transition before one's eyes, whilst portions of the rock are used as walls and foundations for the buildings, so that it is quite hard to distinguish across the valley which is nature's building and which is man's. Even in the people this similitude to the land and rocks amounts to a protective adaptation like that in wild animals and birds. How difficult it is to distinguish the ordinary coolie seen on the road in the distance. His undyed home-spun, his cap and even his face (for his cheeks receive just about as much washing as the land receives rain in this dry climate) are thoroughly impregnated with the dry dust of the desert. His movements alone distinguish him from the grey-brown rocks, stones and sand around. Very different indeed is the red-robed lama, who can be discerned from afar in a land where the atmosphere is so rarefied that distance is incredibly fore-shortened. Again it is often absurdly difficult to know whether a pile of stones set up by some passer-by to frighten away mischievous spirits is a human being standing or sitting until one is quite near by, when the stones may suddenly resolve themselves into a wayfarer who rises to ask you for some *m'a-ches* (matches) which will enable him to light his fire so much more quickly than the flint and tinder which depend from his waist. On the road between Bot Kharbu and Lamayuru one of the most quaint little clusters of transitional rock-dwellings suddenly comes into view up a narrow ravine on one's left, and one thinks of the inhabitants, the women especially, whose life and world is probably confined to this fantastic corner, appropriately named Henasku. But all these fantasies are only preparations the incredible scene that lies before one as the final r is turned in the approach to Lamayuru.

133 776 The Photu La, a 13,400 feet pass, has just been crossed, at the top of which one seems to have had a bird's-eye view of a world of far-reaching mountain tops, so deserted of any sign of humanity that on looking upon this sea of mountains, one is reminded of Noah's dove who, having found " no rest for the sole of her foot," returned to the company of the Ark. So does one's eye return with a sense of common humanity and gratefulness to the unkempt, but triumphant ponymen of one's caravan, who, while their burdened steeds take breath after their exhausting climb, themselves pause to rest by the " Lhato " erected to mark the top of the pass. This structure is a collection of rocks and stones, supporting a crooked staff bearing some tags and rags with prayers inscribed on them, and with sundry marks of gratitude in the shape of old sheeps' and goats' horns, or best of all, a bit of yak's tail, thrown on to the pile. In the words *Sola*, *sola*, *sola*, the men express to the presiding genius of the pass their own relief and gratitude at once more having achieved the ascent, and then cheerfully start on the steep downward track. So it is with this majestic stretch of billowing mountains filling the mind that one proceeds on the way, and then rounds the last corner to see Lamayuru.

361 778 But who shall adequately describe this capital of Hobgoblin-land in its setting of purple hills, distant snow peaks, and brilliant blue sky? Running down towards the village, interspersed with "chorten" fat round structures, rather like gigantic pepperpots, are long " mani walls " built of stones and surmounted by two flattened sides, gently sloping up to meet each other, these tops being formed of flat stones covered with prayers. Nearer the village they end in arches, often with *chortens* on the top, under which the road may run. The village itself is built on the rocky hillside, here formed into strange fissures and crags, bridged by crazy-looking shelves, which the builders have utilized as well as the firmer foundations. It looks as if one shake would topple the whole absurd

structure on to the cultivated fields at the foot. Topping the 361
hill and weirdest sight of all stands the monastery, with its 346
flat roofs adorned at the corners with holy yak tails and
prayer-flags. When staying at the rest-house at the edge of 000
the fields below the village, the whole grotesque impression
is especially enhanced in the evening, when the voices of the
inhabitants going home from the day's work in the fields are
loudly amplified owing to some strange acoustic relationship
between the monastery hill and the one on the opposite side
of the narrow valley. Moreover, as some of these stragglers
ascend round the edge of the hill in the evening light, their
silhouettes are also magnified, so that the whole atmosphere of
this unparallelled and indescribable fortress of lamaism, makes
the traveller rub his eyes in the endeavour to awake from such
a fantastic dream. Before leaving this eerie wonderland there 133
appears again a most extraordinary stalagmite formation of
sandstone, as though whole cities had been tumbled out of
the bowels of the earth, a veritable disruption of Sodom and
Gomorrah after centuries of interment. After this, nature
provides a scene of her wildest and most rugged grandeur.
The road winds up and down the sides of a wonderful gorge,
crossing several times the little stream, which gradually
increases till it finally hurls itself into the Indus as a roaring
torrent. All the way down the ravine, the road now climbs
up far above the water, now descends close to it, but never
leaves its noise, while the rocks provide a constant feast for the
imagination, a succession of weird imagery, with variations in
colour and shade, now fantastically suggestive, now boldly
majestic, until at last the troubled waters are borne away by
Mother Indus.

Thus does the grotesqueness of the land constantly manifest 778
itself, so frequently emphasized by the human touch, as in
these long prayer-walls, the longest of which, just outside
ch, stretches for half a mile across the desert, looking for all
e world as though some giant children had been playing

CHAPTER VI

Back to Lamaland

AT Matayan we have really crossed the Zogi, but 361 it is at Dras that we change our transport, and see 485 the last of the steeds and their syces (grooms) who have brought us over. The former place consists of a few huts, a serai (caravanserai) and a bungalow, in a desolate wind-swept spot with practically no supplies accessible. Probably owing to wind and weather the traveller is here left to his own resources, with the result that several visitors have launched into poetry, of which there is an amusing collection of rhymes in the bungalow book. The rest-house has two small rooms with well-boarded windows and a limited verandah with a windscreened corner. Here the Memsahib ooo has recollections of a real pressure of accommodation. Travelling down from Leh to send her elder child off home to school, and to try the effect of the lower altitude on the ill-health of her little one of two-and-a-half, an awkward incident occurred between Dras and Matayan, for one of the zos carrying luggage fell down the khud, and his load rolled on into the stream. The locks of a suitcase were broken on the boulders, and away floated all the baby's warm clothes for the return journey and daintier ones for the civilization of Srinagar, and also all the contents of a sewing basket, whose empty case remained in position in the crown of a hat, not a nice quandary to be left in with two children, and no needle or cotton, so far out in the wilds ! A yakdan, with all the Memsahib's ilized clothes, shoes, books and incidentally money—was also

133 we let them rest a few minutes, while we sit by the *lhato* and enjoy the sea of mountain tops all around. The path descends ●361 into the open valley of Bot Kharbu, a long smiling stretch of cultivation with several small villages and a few ruined forts and castles on the hilltops. These were the scenes of fighting in the seventeenth century. Occasionally we note a rough bridge across the main stream, made just of the trunk of a tree or of two such logs side by side, of which one is a little lower, so that, if nervous, one could choose it and hold on to the higher. One noticeable cluster of houses, called Stagtse, is picturesquely grouped round a pointed rock on the other side of the stream. Near the rest-house, we see, on the further side also, that little collection of houses which gives the best example on all the road of how the native dwelling is fashioned like and merges into the surrounding rock.

Overhanging that part of the village in which the dak bungalow is to be found is a high rock with ruins of a castle or fort, conspicuous above which, and noticed from afar, is the figure of a man meditating over the valley, and brooding over the past history of its wars. When we arrive under it, we see it is only a sandstone figure, carved by the storms of centuries just as those seen on the day before.

133 The next day we leave the valley and enter a slowly narrowing long defile, leading to the foot of the highest pass we have to cross, and some six miles out of Kharbu we pass Henasku in a ravine on the left, already quoted as an example and, perhaps a better one than yesterday's, of a series of 788 transitional rock dwellings, and looking so lonely and so weird on its high cliff. Pausing at the foot of the Pass, where there is 484 water though no shade, for a meal, we then climb up to 13,500 feet, but just before the summit is reached, we come upon a nice group of Ladakis camping in that glorious scenery. We turn round to admire the way they have "parked out" their loads of bulging sacks into a wind shelter, against which they rest their own appropriate figures. Behind them is a magni-

ficent stretch of mountains, its breadth and expanse exceeding 788
those of yesterday's pass ; the glory of light and shade are 484
indescribable, and this little group of humanity in the foreground just completes the picture. To their right by a tiny trickle of water behind a little rock, a delightful pair have detached themselves from the party to engage in "Chos Choches" (doing religion). One has a wee tray on a collapsible stand and a spoon, all of which can be shut up within a kind of teapot, its cover forming a second platter when reversed, and here he is busy with his libations and mumbling away at his prayers, though apparently only a layman, while
the younger man assists him. Completing the ascent an 000
equally wonderful view bursts on the sight, but there is no sign of cultivation on these bare brown or snowwhite peaks, and one really feels as though even at the "back of beyond" in every direction, there never would be human habitation again. But there just below us a yak tosses up his head, and gallops off, while soon our eyes light upon another picturesque camp arranged within a wall of sacks. One of our Tibetan friends, preferring a sun to a water-bath, has slipped his arms out of his wide sleeves and sits there bare to his waist, though we ourselves find the breeze quite chilly at these heights. Down, down, down again, and the big peaks vanish while the
little hills rise. Round many corners we come to a bare wild 361
ravine with a dark frowning hill behind, fit framing for a [778]
solitary *chorten*, throwing into relief its whitewashed base and red-ringed superstructure. Now we know a village must be near, and up a little zigzag path we go, and around another big *chorten*, then catch our breath at the picture that lies before us, a village we have already described as a suitable capital for "Hobgoblinland." Nor does this impression diminish, rather, each time one rounds that corner it strikes the imagination more forcibly, and seems as though it can only be some dreamland phantasm. Even as you come down upon the prosaic little rest-house on its platform below the hill, the

361 chimneys of its cook-houses look up at you like unblinking
owls. To visit the monastery the path leads up to turn
346 abruptly near a series of little dwelling places covering a small
hill. Unrelieved by the usual balconies and adornments of
village houses, they appear more like stables, but we are
informed they are the abodes of the nuns. The *dGonpa* itself
is very picturesque and a camera might be busy at each corner,
792 but the dirt and dust are terrible. The Lamas who belong to
the red sect, are degraded looking, and the whole atmosphere
000 of the village is evil, as several travellers have noticed. What
wonder that below the village we come upon that disinterred
Sodom and Gomorrah already mentioned, perhaps more aptly
described as a ruinous Gehenna with its twisted sulphurous
[491] pillars. So we pass along the high road, meeting the Indus
at the suspension bridge just below the village of Kalatse, and
keeping it company to Saspola. It was when riding along this
piece of road that seven year old Helen asked, as more mountains
came into view, peering over their fellows, "Mummy, how
361 did the mountains make theirselves so big?" After a long
uninhabited stretch of stony road we note a welcome green
patch on the other side, where about three houses find enough
cultivatable ground, fed from a falling stream, to support their
inmates, and we are told that in winter they send their animals
across the frozen river, now wide and rushing, to find what
roots they can and to bask in the warmth on the sunny side.
491 As our destination approaches, a crazy-looking cantilever
bridge with no side rails crosses the river. Though fairly
broad, it spans a high gulf, and it is only certain local ponies
who are used to it, whom one can dare to take over. Fortunately
it is not on the high road, and we may pass on in peace
of mind.

000 The following march ascends a *rong*, which may be defined
as a pass "which goes up, but not down," a narrow defile
which opens out eventually on to a broad plain, whence the
snow crests surrounding the long broad Indus valley in the

000 neighbourhood of Leh can be seen. But there is a sudden
36 descent from this plateau into the pretty and quaint little
718 village of Basgo, which, with its peculiar rocks and ruins,
chorten gates and *mani* walls, appeals to some people more than
Lamayuru. In spring it is certainly a gem in the bare hills,
for on the verge of the plain one suddenly comes upon it as a
mass of apricot blossom. Above the Basgo-Nyemo valley
neither the apricot nor the apple ripen properly, and the Leh
supplies come mostly from there or from Saspola. The main
487 road, which we must occasionally remind ourselves is the high
road to Central Asia, leading through the village, passes many
tumbledown *chortens* and *mani* walls, and, in one little recess on
788 the left, one sees a fine example of a prayer-wheel made of a
kerosene tin. On the outskirts, a row of prayer-wheels may
be noted on a roof, waiting to be turned by the wind.

Over a sandy four-mile plain with a long *mani* wall extending
half-way, we reach Nyemo, which looked only about twenty
minutes ride from Bazgo, and are glad to enter the shade of
484 its large *bagh*, and new bungalow. Here we remember
camping once and taking our meal in the open by our tents,
when a group of traders and their servants from the serai came
000 to watch this interesting performance. Wearying of their
unabashed stare, the Doctor Sahib at length rose, and addressed
them in their own language. Pointing solemnly to the
members indicated, he said, "I too am a man, I have eyes,
ears, nose and mouth." A grin slowly spread over their faces
as they caught the rebuke, and they stole away to bother us
no more.

131 Now we have one more *rong* to ascend, then we soon come
out on to a long terraced plain with a glorious view of our own
Leh valley, the Indus spreading out into several silver streaks
as it winds in and out of its broad acres. Grateful after the
narrow gorges and long defiles is this open expanse, ringed by
range after range of peaks pointing up to some 20,000 feet
000 above sea level, whose snow can never melt. "My very own

hills " says our small Helen, returning to Leh from England at the age of five. " Not Daddy's nor Mummy's, but my very own Leh Mountains, I was borned there." The 361 terraced plains are very long, but at length we pass Spitug with its monastery-crowned hill on our right, and turning a corner see Leh away up in the foothills to our left. Such a short journey it looks in this clear, rarefied air, but it is a good five miles uphill before we enter the " Sta-rgo," horse-gate, of the little town we have come so far to see. Once more we view with delight its broad bazar, headed by the mosque, its row of poplars on one side, its castle high on a hill to the right [481] and behind it the mountains, over which the Kardong Pass leads to the Karakorums and distant Yarkand.

000 sparsely populated regions the people are so interesting, for
the customs and ways of the unadulterated lamaism often
differ considerably from those of the high road.

103 But let us now accompany the " padre " and the " doctor "
133 in their trek from Ladak through Zankskar to Lahoul, and
home *via* the Plains, thus traversing the whole of the
Himalayan ranges from north to south, except the most
northern, named the Karakoram Range. Leaving Leh we
must first travel down the high road towards Kashmir for four
days, that is along the Indus as far as the foot of the
Lamayuru gorge. But let us remember the real name of
this river is the " Senge Kabab," which means the one which
" descends from the mouth of the Lion." The Tibetan
names of the other rivers flowing from the region of the
holy lake, Manosarowar, also indicate the true sources of
their mighty waters, for does not the Sutlej or " Langchen
kabab " descend from the mouth of the elephant, the Gogo
is the " Mamzhi kabab " descending from the mouth of the
peacock, while the Brahmaputra or " Damchog kabab "
descends from the ear of the horse. In our Western ignorance
we often garble these Tibetan names. Thus Darjeeling
should be called " Dorjhe Ling " the " Country of the
Thunderbolt," whilst Kalimpong is our distorted version of
" Kalonpug," the cave of the prime minister. But let us get
back to Lamayuru whence our road turns due south across
that division of the Himalayas known as the "Ri-gyal" or
● 361 mountain king range. Our first march takes us over a small
pass to Wanla, and we must get used to Passes, as within a
short period we have to cross fifteen, of which all but five are
fairly high ones. Wanla is a pretty village and shows signs
346 of having been an important one. Crowning the hill which
788 dominates the village is a fine old ruin, and behind it a
most peculiar built monastery, in many places resting on
beams which look so insecure that they must give way on
the slightest provocation. That they still hold is doubtless

the wild red currants, now ripe, are wonderfully sweet to the taste. Then look up to right and left, and see the great slabs of cliffs, rising absolutely straight up from the river for over 1,000 feet; or, where they lean at all, the slope is inwards. Behind them are further tiers. Beyond, more cliffs, rising up to a similar height, look just like huge stalagmites, the formation of cliff and stalagmite together often suggesting one of nature's wonderful cathedrals with its many spires. [873] The Ladaki would people them with his *lhas* (spirits), which he certainly believes inhabit the stalagmites.

At last we turn a corner and our hair might turn grey too, for the natural road stops abruptly at one of these perpendicular rocks, on to which human hands have built a kind of rough scaffolding. On every little projection from this rock stones have been merely laid to the desired level, and not even cemented with mud. Jutting out from the rock are beams ; how they have been fixed in it is impossible to say, and resting on these more beams parallel with the cliff, and finally, to give a firm footing, slabs of rock. Why the whole crazy structure does not topple down is past comprehension. The doctor, wishing to be whole in order to render first-aid to the Padre should calamity over-take him, crosses over first, to feel peculiar sensations up and down his spine as he watches his colleague follow after him. Even the horses seem to realize their precarious position, and press close up to the cliff. Having safely traversed this piece of road, we [778] are not surprised to see a *chorten* and a *mani* wall, though still miles away from human habitation, for even the Ladaki must feel he needs a special safeguard for such a perilous passage.

● 361 From now our road descends until we reach Hanupata, where, although the onset of rain threatens to damp our welcome, the villagers make up for it in the heartiness of 622 their greeting. The *mGopa* or headman begs us to come and 574 rest in a " very nice room " of his house until our luggage

Looking overhead into a clear azure sky we noticed two 821
perfect and complete halos round the sun, and were informed by our servants that these signified either the crossing of the pass by some really great men, or the birth of a King.

Our camp had been pitched in a sandy plain surrounded 000
by hills, through which a sluggish streamlet meandered, passing within a few yards of our tents. After a cup of tea, partaken of inside our temporary home as a cold wind was blowing outside, and a rest after the day's trek, we emerged for a walk, and to our surprise found that the whole plain had been converted into a lake. Literally within a space of three hours some giant must have dumped down this expanse of water, measuring about two hundred by one hundred and fifty yards. Next morning practically the whole had disappeared, and this seems to have happened daily for weeks. From here we passed over other plains where the same had occurred, till suddenly there lay before us a large green deep lake, from whose banks there rose a row of sandy mountains, behind which glorious snow-covered peaks stood sentinel. This large inland lake, called “The Panggong,” runs far into Tibet, and is formed of brackish water. Seen in the morning light, it really is a fine sight.

Leaving it on our right, we reach the village of Pobrang. 563
We may call it a village, for it can boast of two houses, and 361
is certainly the last resort we could designate by such a name, until we get well into Tibet. Here we get our first glimpse of the Changpas or inhabitants of the Northern Plain. Rough and unkempt-looking, they are not altogether the sort of fellows one would like to meet alone by night, but their jolly smile would soon dispel all fears. Let us first describe them, as far as description is possible, and then glance at
their dwellings. Their eyes are typically Mongolian, their 144
noses large and firmly flattened. Long hair, which surely
has not made the acquaintance of brush and comb for years, 142
if ever, and which ends in a pigtail, surmounts faces

CHAPTER XI

Domesticities

THE homes of Ladak, with the exception of those 342
in its metropolis, Leh, and perhaps in the small 361 ●
town of Kargil, in Purig, are practically all village
homes. In these desert uplands a village must centre
round a stream, which brings its contribution from the glaciers
of the great heights—ever in the background—to one of the
smaller rivers, most of which eventually flow into the Indus.
Where such a stream runs through a broadening valley, it is [241]
possible to lay out a series of terraced fields, which can be irri- [312]
gated in turn by directing the supply into small artificial water-
courses. Indeed the turns for sharing the precious water are
often the subject of much quarrelling, hoarse shouting and
invective, while some less fortunate inhabitants have sometimes
to stay up all night to water their fields. Above the area of
cultivated terraces, and at the foot of the actual hills, where
it is too rocky and steep to plough and sow, the houses are
clustered, approached by stony paths or tracks, and so built
into the hillside that convenient pieces of rock are often used
for wall or floor, and, where the rock overhangs, even for roof,
while a little sunny platform will be enclosed with a rough
wall to stable the animals by day in winter. The setting of
roof and balcony is always arranged to catch the maximum
sunshine, so that even in the low temperatures of winter,
many domestic activities can be carried on out-of-doors.
Crowning the chief hill of the village, and dominating its [346]
common life, as its position would suggest, is the monastery.

346 Usually perched on almost inaccessible crags, from its commanding
●361 elevation it can not only view the activities of the
field-workers in the terraces below, but can discern the whole
domestic life of roof and yard at its feet.

361 The road both enters and leaves the village through a
487 *Chorten* gate. Suppose a child sets up two plain bricks with
346 a third across the top, and on this placed a fat Chess pawn, he
would have quite a good model of these *chorten*-crowned
archways. But these are still more fascinating and picturesque
in spring, when surrounded by apricot-trees in full blossom
and seen against a background of azure sky and glittering
343 peaks, for the snow then is still low on the mountains. Between
351 entrance and exit, the road is usually just a rough path
trodden out at the base of the hill, with the fields below and
the houses above, varied here and there by a rough bridge of
logs covered with stones and mud, and by an occasional watercourse
which must be jumped as it carries its clear ice-cold
water along. The stables for ponies or cattle, who are brought
into the bottoms of the houses by night, in winter at any rate,
may be enclosures roughly walled in by stones, balanced on
[473] each other to a height of four to six feet. These rough walls
are also built as boundaries to fields, where there is no natural
delimitation, as by the edge of a terrace, or to enclose small
orchards of apricot and apple-trees, or even to fence in a
" bagh," that is, a small plantation of trees, whose wood is so
precious, and whose luscious bark attracts the cattle. A
slight push with the hand topples over enough wall to make a
convenient gap, easily replaced, for entrance and exit, and,
after the winter months, during which the donkeys and
sheep, and especially the nimble goats, are allowed to wander
at will picking up such bits of roots and fodder as they only
know how to find, there are few walls that do not need rebuilding.
231 Round the edges of the growing cornfields
throughout the summer cows and goats may be seen feeding
on the scant grass, always either tethered or led by a small

child or perhaps by a mother with one or two children in her 231
wake. A few houses are also scattered here and there among
the fields, while in a larger village, many families have also a 342
"country seat." This *yarsa*, or summer-place, usually 361
consists of a small hut with a stable below, and a kitchen-room 221
above, leading on to a balcony or flat roof. These may be
on the outskirts of the village, or a mile or two up the valley
behind. Anywhere on the hillsides, not too far distant from
the rest of the community, where a spring or brook is available
to water a small patch of cultivated land, these *yarsas* may be
found, while in a large village such as Kalatse a considerable
proportion of the population move in the summer away to
the hills, taking their cattle with them to the so-called *brogs*.

Coming back to the village one often notices a little roofed 342
balcony placed over the front-door, containing its three 778
miniature *chortens*, coloured red, white and blue, with its
demoniacal gods crudely painted on the wall behind. Near 252
the house a young girl may be seen with a small stone in her
hands pressing out the oil of apricot-kernels on a large flat
boulder with a hole in the middle, into which the fluid runs.
This oil is used for cooking purposes, for dressing the hair,
and for burning in the little vessels before the altar. On the 439
high road we have met in early summer donkeys and ponies
loaded with sackfuls of these apricot kernels, proceeding down
to Kashmir to sell them for the same purposes. They come
from Baltistan, where the best apricots of this part of the world
grow, and one can picture the inhabitants sitting out in the
winter sunshine, when there is no field-work to occupy them,
and cracking open the innumerable stones necessary to fill
all these sacks with kernels. The seeds of a species of mustard
plant are used for the same three purposes, though the
mustard-oil is not so strong as that of the apricot.

In the house of the headman of the village, and in many of 342
the better-class homes of the town, one room is dedicated as 788
a little private chapel, used chiefly by the master of the house [622]
FOR READING HIS HOLY BOOKS AND REPEATING HIS PRAYERS

805 Venus, whilst Thursday, the day of the dagger, must belong
to the god of War. Jupiter and Saturn, even in Ladak,
claim Friday and Saturday. The tenth day being the birthday
of Padma Sambhava, their patron saint, who conquered
all their demons, is regarded as holy.

796 The date of the new year varies, indeed in their topsy-turvy
country they have two New Year days, one being the
[177] Ladaki, the other the Tibetan, both of which are celebrated,
173 although for practical purposes the latter is used. The
genesis of the Ladaki New Year is interesting. King Jamyang
desired to wage war against the neighbouring kingdom of
Purig, but was informed by the horologist that his venture
would not be successful unless deferred till after New
Year's day. Not wishing to wait, and no doubt thinking the
stupid old sun would not notice, he decided that the New Year
776 should begin two months earlier. His anniversary usually
788 falls some time in December. It is chiefly marked by evening
illuminations, for every Buddhist house has a row of tiny
lamps, small wicks in little receptacles of oil, outlining either
window-sill, verandah, or roof, or all three, according to the
state of the family exchequer, for kerosene is an expensive
commodity by the time the former is carried up to Leh; and
of mustard oil and that expressed from apricot kernels there
● [361] is very little. As most Tibetan villages are built in tiers up
the hillside in order to leave the flatter terraces for cultivation,
their rows of little lights give quite a fairyland effect. Dominating
the whole in Leh is the fine old castle with its row of
illuminations, while still higher are the twinkling lights round
the crazy verandah of the "Tsemo" or small monastery,
776 perched on its high crags. The official New Year occurs
later, and its chief feature is the celebration of *Dosmoche*, the
great festival of the Scapegoat. This ceremony varies in
different localities. In Leh a huge erection is made of sticks,
tied together by twine, and looking like a vastly over-rigged
mast. The component parts are prepared previously by the

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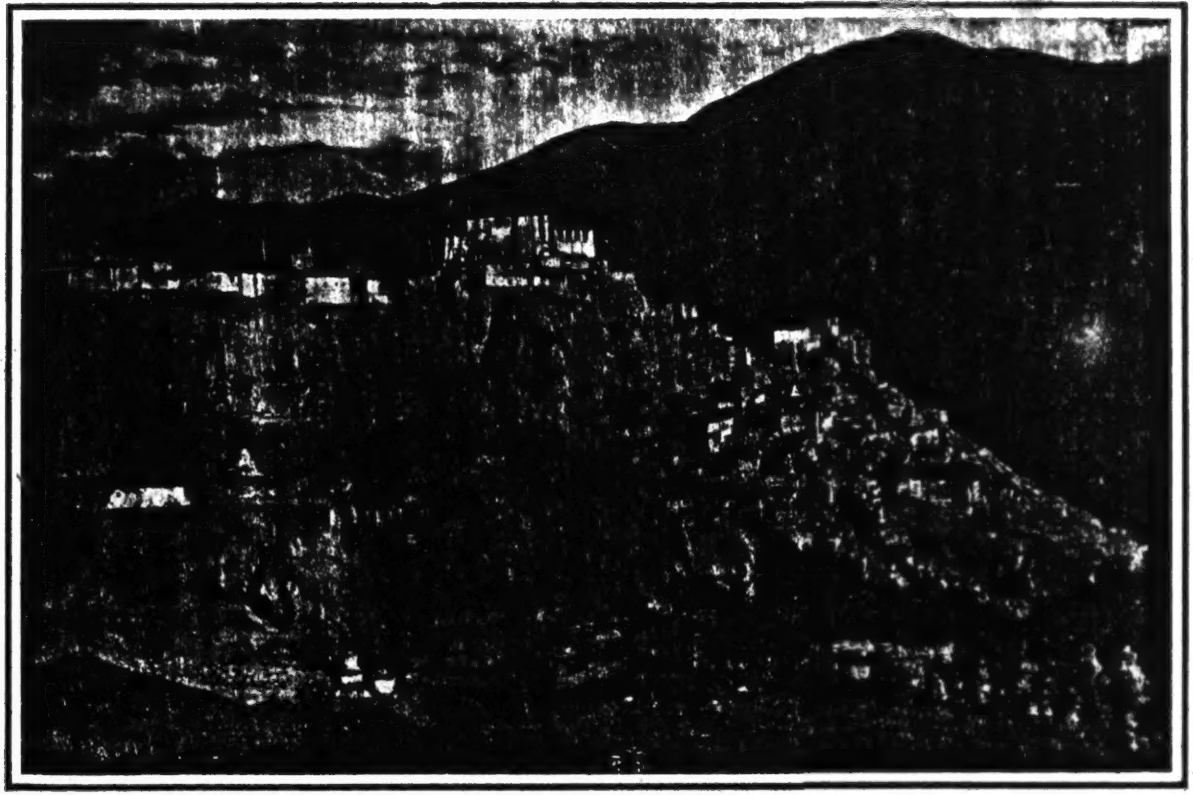

LAMAYURU.

"A fit capital for Hobgoblinland," shewing the monastery crowning the hill. Many chortens can be seen dotted about. The nuns' dwellings are below the hill in the foreground.

13: Heber and Heber D-3 (1914-25) 1926 AJ4 W. Tibetans AJ4

order, so that he might thereby " help blind Buddhists to get 792
their sight." Hence the board outside, declaring it to be 177
" the Raspa Operating Theatre." He himself once came
for a temporary stopping to be put into two of his teeth, one
of which still remains after seven years. During his time of
retirement up the hillside, he also read through our Christian
New Testament, as translated into Tibetan, and when he first
visited our house, his attention was attracted by a picture of
the Last Supper, and he at once asked which was the Apostle
John. He can write a good hand in English, and we believe
understands far more of the spoken language than he allows to
appear. He is the special abbot of the royal family of Leh, 792
and whenever he comes from his monastery, some twenty- [643]
three miles away, to make a short stay in his town house at
Leh, lamas appear on the roof of the castle to salute him with
their long shawms and flageolets. Throughout the whole of
his stay, salutations are played in the evening after sunset,
when the long boom of the large instruments and the plaintive
tones of the smaller ones are particularly pleasing, as they
steal through the quiet after the close of day, and also during
the early hours of the morning. For this latter réveillé I fear
the lamas have no clock, for in summer it seems to take place
at any time between two and five a.m., sometimes long before
sunrise.

Approaching Leh from the direction of Hemis, a hill 792
suddenly rears itself in the middle of the valley, surmounting 361
which is a monastery, that of Stagna. The head lama of this
monastery we first saw at the Hemis festival in 1925; he was
then a little boy of six, and we shall refer to him later in the
description of that event. He belongs to a special sect, [795]
whose name denotes their pale yellow caps, and who are mostly
congregated in Spitti.

On another commanding position, and seen from as far up the Indus valley almost as Stagna, is the *dGonpa* of Trigtse, perched on the top of a hill, which marks the end of a spur of

792 mountains, jutting out of a long range to the north of the
361 valley. This is a Yellow-Cap monastery and therefore gives a cleaner impression than most of the red ones. Its present re-incarnation was the hero of a strange series of events during the time we lived in Leh.

792 It must have been in 1914 that we first made his acquain-
159 tance. We heard that the Trigtse *dGonpa* had been without a *Skushog* for years, but at last a deputation of lamas had visited Tibet, and declared that they must bring their *Skushog* back to take up his rule. The boy, who was then about nineteen, refused to come, and his father strongly advised the lamas not to take him, declaring they would only rue it. He was a head-strong youth with no ecclesiastical leanings at all, and had already, we were told, fought on the side of China against his own country. The lamas insisted however, and he was brought to Ladak and installed at Trigtse. He seems to have been anxious to make the acquaintance of the white man, and, thinking he must do in Rome as Rome does, he sent an envoy from Trigtse to Leh to seek out the correct clothing for his first call on the Sahibs. This man, having searched the bazar in vain, called at the Hospital and asked the Doctor Sahib where he could buy a solar topee. Now the doctor and his bride, when they first came to India, had been advised by ill-informed friends to be sure to purchase these topees at Trieste, their port of sail from Europe. Here, therefore, they invested in what proved to be most inappropriate policemen-like helmets, and a kindly sister in India at once saw to it that the Memsahib's was replaced by a more suitable one. Bringing the ugly old helmet to Leh, in case the better one broke, she little thought how august a wearer it would find, for the Doctor Sahib with sudden inspiration sent the man over to his house, where his wife unearthed the discarded topee for the servant to take to his master. She added a pair of speckled socks of her husband's of which she disapproved, an armful of picture papers, and

796 The date of the Hemis festival falls in our calendar at any
time between the beginning of June and the middle of July.
361 The later it falls, the more European spectators are enabled to
792 get over the Zogi Pass in time to see it. Hemis monastery
lies in the foothills on the south side of the Indus one-and-a-half marches from Leh, and is reached by a good road on
either side of the river. Crossing the latter at the cantilever
bridge, some four miles below Leh, at the side of which is a
pleasant little *bagh* for picknicking or camping, the road
skirts the upper edge of the prolonged village of Chushod,
towards the further end of which are camping grounds. Then
it passes over a long bare plain to another *bagh*, a welcome
oasis in the desert, whence the path turns up across the hill to
[778] the right. Hemis itself is hidden from the valley behind a
spur of mountains, but the gorge in which it lies is indicated
by the long *mani* walls and white *chortens* which line the
[241] approach. Rounding the corner of this spur of hills, the eye
is met by the usual series of terraced fields and the end of a
long belt of trees, which fills up the narrowing gorge. Behind
the mountains rise in ridges of well-marked strata, backed
finally by rugged upright pinnacles on which the sunlight and
shade play with fantastic beauty. As the road nears the
monastery each turn reveals increasing fascination of brown
rugged rock and green tree, and, above all, of quaint *chorten*
with red-ringed superstructure above white pudding-like base,
until at last the *dGonpa* itself comes into view, a long, rather
low building, with the usual goblin-like dwellings of the
village climbing up the hill at the side. The belt of trees
keeps on the further side of the central stream, and at the time
of the festival its enclosure is dotted about with wild rose trees,
pink with blossom, a strange suggestion of the English
574 countryside in this wild land of bare mountain tops. It is in
this enclosure that the *Skushog* or Abbot allows his European
visitors to pitch their camps, and even provides luxurious,
spacious tents of his own for the more favoured guests, who

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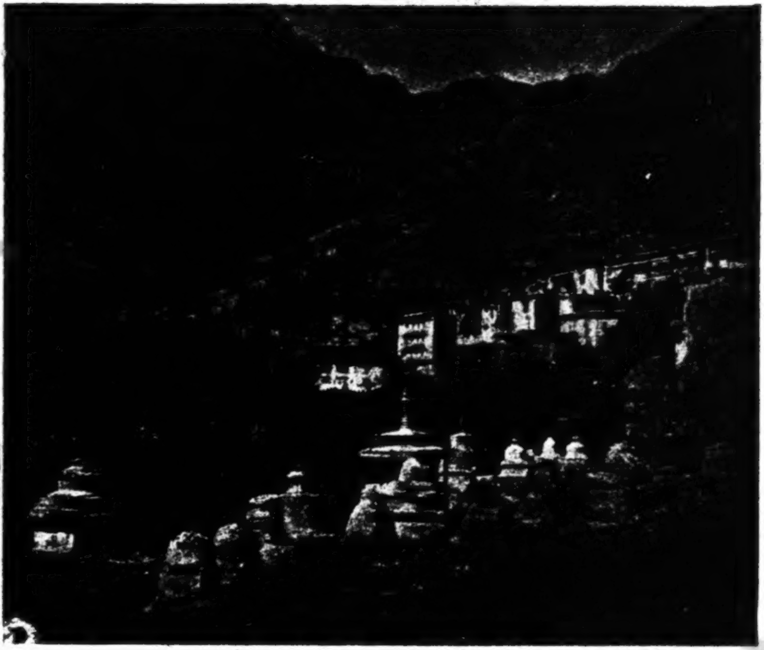

THE FESTIVAL AT HEMIS.

Showing the lamas of the monastic band blowing their long shawms. To their left is the *Skushog's* throne, and to their right a large prayer-wheel framed in a projection of masonry.

HEMIS DGONPA.

With *chortens* in the foreground. This is the monastery where the great festival is held annually. Hidden among the foothills, it has escaped pillage. Hence it is rich in treasure.

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595 shall try to show why in some cases
121 polyandry is fraternal, and in others non-
fraternal.

162 The province of Ladak, which I visited,
197 is inhabited by Tibetans speaking an
793 ancient form of the language. Tibet, of
643 course, is run by the Lamaist church and
the head of the country is the Dalai Lama.
● 361 The former kings of Tibet have taken
341 refuge in Ladak since the 8th century A. D.
131 and live in the castle of Leh. The town
is very characteristic of Tibetan towns.
175 Flat-roofed houses are very well built on
the side of high mountains. The altitude
is 12,000 feet, the entire area is snowed in
[512] during the winter, and the people live
mostly in their houses and do not go out.

164 These Tibetan houses are not very dif-
ferent from our own western type of
123 houses, except in one respect. The kitchen
354 here has no chimney, so it can be imagined
how much smoke fills the room when they cook. The Tibetans do not seem to mind; though we personally found it very difficult to stand upright in their kitchens when they were cooking and so spent most of our time there on all fours, to avoid the smoke and keep our eyes from watering. The people suffer from eye trouble because of this practice and yet they seem to stick to it in a very curious manner.

291 The characteristic dress of the Ladak
301 women is of red cloth such as the men
523 wear. They have a sheepskin toga which
they throw over their shoulders and a very
428 characteristic head-dress, made of a piece
of red felt with two enormous ears of black wool. The red felt band is studded with turquoises at the back, family heirlooms, handed down from mother to daughter. Such a headdress is known as a *perak*.

291 The men are tough-looking. They very
often have their right shoulders bare;
857 though sometimes they have a Chinese shirt thrown over them. When they are working, they usually have the right shoulder uncovered, however cold the weather may be. Looking at Tibetan children, one could imagine at first sight

Lahul

133 neighbouring Chamba, eventually to join up with the Indus basin in the plains. The valleys formed by the Chandra and the Bhaga constitute the *inhabited part of Lahul*, as does also the valley of their united Chandra-Bhaga course. Running towards the north, and springing also from the Baralacha pass, from a lake between the sources of the two other rivers, is the Yunan river, which joins up with the Tsarab Chu (*Ch'hu*, "water", "river" in Tibetan) in Spiti.

101 131 This hydrographic system of the Chandra-Bhaga or upper Chenab, which constitutes Lahul, is bordered to the north by Zangskar in Kashmir, to the east by Spiti, to the south by Kulu, Bara Bangahal and Barhmor, and to the west by Chamba-Lahul. All these non-Kashmiri areas were formerly part of the Punjab (Chamba was one of its princely states), but have now all been included in the new State of Himachal Pradesh.

133 The entire region is a high altitude one, the ranges north and south rising to a mean elevation of 18,000 feet; the lowest point is the Rothang pass in the mid-Himalayan range, and the highest peaks are well over 21,000 feet. The Chandra-Bhaga river, later to became the Chenab, does not flow below 9,000 feet at its exit from Lahul into Chamba. Kyelang is approximately at a height of 10,000 feet.

132 In consequence of the altitude the climate is a cold one. The mean annual temperature in the capital is only 43.3° F. with the coldest average temperature in February (23.° F.) and the highest in July-August (61.7° F.). The rainfall is scanty, reaching only six inches during the monsoon season in India from June to September. There is more rain in the winter months due to storms of high elevation; these bring the annual rainfall at Kyelang up to 23.08 inches for the whole year. [241] [312] For this reason agriculture has to make use of irrigation, but as there is plenty of perennial water from glaciers and from melting snow, this is rather an advantage to cultivation.

133 137 [361] The scenery of Lahul is one of grandeur and it is impossible not to be impressed by the towering, snow-capped peaks, the bleak upper slopes of the mountains, the green pastures dotted with flocks of sheep in the summer, the poplar groves lower down fringing the flat, terraced fields of both food and cash crops, and the small villages of closely packed houses, flat-roofed and of an earthen colour, already very like the typical architecture of Tibet. This is the scene which meets the eye when the traveller is following the river bank in one of the valleys. When these are left behind, and the colder air starts blowing down from the heights, the vegetation becomes rare, and very soon ice and snow fields are reached, even in The Summer, before crossing one of The high altitude passes.

000 snow fields are reached, even in the summer, before crossing one of the high altitude passes.

782 Here and there, all over Lahul, Buddhist monuments which are so typical of Tibet are to be seen along the road side. These include *chötens* (*mCh'hod-rTen*), Tibetan equivalents of the Indian funerary *stupas*, and *mani* walls. The first are cenotaphs erected by the pious in order to gain merit, the others are long walls made up of large slabs of stone on which prayers have been inscribed; generally, the prayer *Om Mani Padme Hung* is the principal one to be seen, and hence the name *mani* for these walls. Around the fields near the houses of the cultivators, and in greater numbers clustering round monasteries known here as *gompas* (*Gon-pa*), tall, white banners, also printed all over with consecrated prayers, can be seen fluttering in the wind. They are prayer flags and, while they bring a sense of security to those who believe in their efficiency in combatting evil spirits, they are also very decorative, greatly enhancing the picturesqueness of the landscape.

2. POPULATION

162 It is difficult to estimate exactly what the number of the population in Lahul really is. A census can only be taken in the summer when the winter snows have thawed, and at that time most Lahulis leave for neighbouring regions and many emigrants (mainly graziers) come in. It is estimated that the figure should be in the neighbourhood of 10,000 inhabitants, that is to say, a very small one. The entire region is sparcely populated, with everybody living almost exclusively in the three main valleys. There are no real towns, but quite a few villages, which stand in their fields and not on spurs of hills as is often the case in hilly country. It is mainly visiting shepherds who take flocks to the summer pasturages.

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771 [199] The people of Lahul are a mixed collection. They speak four distinctly different languages and belong mainly to two principal religions. These are Hinduism and Buddhism, but it cannot be said that a clear cut distinction exists between the adherents of the two since many profess to belong to both. There are also some low-caste menials, blacksmiths called Lohars (Garas (*mGar-ba*) in Tibetan) and agriculturalists called Shipis or Dagis, who appear to follow some primitive form of animism. The pure Hindus of Lahul are Brahmins, very exclusive in their behaviour, and the Buddhists are all of the Ka-gyut-pa (*bK-brGyut-pa*) or Drug-pa (*aBrug-pa*) sect of lamaism from Bhutan. This is a more

[564]
[793]

000 the Indian plains. I also came across the first tent-dwelling nomads,
342 miserable people living in their black yak-hair tents, the latter standing
563 like spiders because of their strange construction in which the supporting
poles and sticks are placed outside instead of inside the cloth.

● 361 When I arrived at our destination, I was taken into camp by the *goba*
and his nephew (see Appendix 1, Narrative of journeys). There I found
[233] some more black Tibetan tents, in among flocks of sheep and herds of
[563] yaks (*gYag*), animals from which our hosts made their living. I put up
our tent next to the largest tent of all, which was that of the *goba*.

[133] The camp was situated on a large, flat expanse of grass, surrounded
by snow-clad hills, and the altitude was 14,500 feet. The plateau came
to an abrupt end to the east and, beyond it, I could see the vast expanse
of the brackish waters of Tso Moriri which is fifteen miles long. I was
[792] not able to see the monastery from where I was because it was hidden
by a fold in the ground; it stood on the edge of the lake below, beneath
the sudden overhang of the high plateau above. There was a large white
chöten at this spot which gave the direction in which the *gompa* lay.

792 This monastery, called Korzok gompa (*dKor-rDzogs dGon-pa*) is one
of the highest anywhere on the Tibetan plateau. It derives its livelihood
[441] from the revenue which it acquires from the summer visits of nomads
[243] from Tibet, from subsidies which it receives from the monasteries upon
which it is dependant in Bhutan (for it belongs to the Drug-pa or Kagyut-pa
sect, like those in Lahul), from the commercial activities of its
abbot and monks who all indulge in trade, and from its agricultural efforts
which, as I saw with astonishment, consist in growing barley, in
spite of the altitude, and harvesting it during the short summer season
from June to the middle of August.

The chief lama, a *tulku* (*sPrul-sKu*) or Incarnation, whom I had met on the way up to the Rupchu plateau, is called Lang-na Rimpoche (*gLang sNa Rin-po-ch'he*), meaning "Precious Elephant Trunk". He exerts considerable religious influence on the nomadic population which congregates every summer round his residence, and, at that time, he and the *goba* were actually the most important people in the area.

563 The nomads are called in Tibetan either Chang-pa (*Byang-pa*) because
[101] they inhabit the high northern plains, the Chang T'hang (*Byang-T'hang*),
or Drok-pa (*aBrog-pa*) meaning "pastoral ones". Those whom
I saw at Korzok normally live in the lower province of Tibet proper,
Ngari Korsum, just north of where we were. During the summer, they
[631] come up to Kashmir to graze their flocks and herds, and here enter into
[651] contact with the men from Lahul. Their animals belong to the *goba*

2. LADAK

a) *Preliminary Description*

I would like to begin with a brief description of Ladak and of Leh, the setting in which my research work was carried out, before accounting for the polyandry of this region. 000

1. *Environment*

Ladak (often spelt Ladak*h* in English, from the Hindi, whereas in Tibetan it is *La-Dwags*),[1] is really the most westerly part of the high plateau of Tibet, today included in Kashmir as a *tehsil* or administrative sub-division of that state (see Map 5). It is limited in the north by the Karakorum mountains and the Kara Tagh, which are westerly continuations of the Kwen Lun mountains of northern Tibet; in the south, by an artificial frontier drawn along the foot of the Zangskar and main Himalayan ranges; in the east, by an equally unnatural boundary with Tibet which runs from the Karatagh south-west of the Lingzi T'hang (plain) to the Pangkong Tso, and from there, south-east, to the upper Indus valley; in the west, by the other Kashmir sub-divisions of Zangskar and Baltistan. 131 [101]

The area covered by the sub-division is 82,000 square miles, of which only 47,762 are cultivated. It is one of the most elevated regions of the earth, the inhabited part ranging from 9,000 feet to 14,000 feet, and even more in Rupchu, as we have just seen. It is traversed from the south-east to the north-west by the Indus river, and in the north-western part another large watercourse takes its source, the Shyok river, into which runs the Nubra. It is these valleys which constitute the fertile areas where habitation is possible, agriculture fed from river and glacier water being the mainstay of the village. [311] 133 [311] [361]

As in Lahul, and even more so here, because of the altitude everywhere, the climate is a cold one for the greater part of the year, only the brilliant tropical sun of India bringing some warmth during the day in the summer months. The rainfall is scanty but, during the winter, an appreciable amount of snow does fall. Temperatures in the inhabited parts of Ladak, that is at a mean altitude of 11,000 feet, vary between a maximum of 62° and a minimum of 23°, on average. 132

Trade routes through Ladak are important, and there are three prin- 000

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[1] Another Tibetan name for Ladak is *Mar-yul (dMar-yul)*, the "red country".

Ladak

131 Trade routes through Ladak are important, and there are three principal roads: that to Central Asia, to Sinkiang in China, over the Kara- 487 korum Pass (18,550 ft.) from Leh towards the north; that to Tibet along the upper course of the Indus (eventually going on beyond the divide with the waters of the Brahmaputra towards Shigatse and Lhasa in Ü-Tsang); and that to Srinagar, capital of Kashmir, to the west, which used to be called the Indo-British Treaty Road (really a prolongation and continuation of the Central Asian road). The road from Kulu which I had followed is only a secondary one, and that over Rupchu is not worth considering at all as an artery for trade.

133 Scenically, Ladak resembles Tibet more than it does Lahul. In Rup- [101] chu, which, strictly speaking, is a part of Ladak, although an isolated one, I already noticed that I was no longer in country like the valleys of Lahul. I was on high plateau, with mountain ranges around me which did not seem particularly high but which in reality, because of the altitude at which I already found myself and from which I observed them, were among the highest anywhere. With the Indus valley, although still at an altitude of over 10,000 feet, I reached a milder en- [137] vironment. Here, there were trees and grass growing along the banks of the river and its affluents. Villages were visible, high up, above the ● [361] long stretches of rocks and shingle brought down by rivers in spate, where glacier water runs on the surface before going on underground to link up with the main watercourse in the valley. *Chötens*, *mani* walls 778 and large *gompas* were everywhere to be seen, as befits a Buddhist, 782 Tibetan lamaist country.

2. *Population*

162 The population of Ladak at the time of my visit was estimated at 32,999. It was divided up into the conventional distinctions between Buddhists 795 (29,410),[1] Mohammedans (3,470), Hindus and Sikhs (49) and Christians (70). The proportion of men to women (important among a people practising polyandry) was given to me as 14,760 men to 14,650 women for the Buddhists, as 1,730 men to 1,740 women for the Moslems, 36 to 13 for the Hindus and Sikhs (who rarely bring their women with them to these distant parts) and 37 to 33 for the Christians (nearly all converts of the Moravian Mission). As can be seen, the bulk of the population is made up of the Buddhist Ladakis of Tibetan extraction. They nearly all belong to the *Drug-pa* sect, although there are also rep-

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[564] [1] The low-caste Möns, Garas and Bhedas, all artisans, were apparently included among the Buddhists, although their religion appears more akin to animism.

Ladak

The sexes divide agricultural work among themselves in such 105
a way that the ploughing, transport and marketing of goods is done by 439
the men, while the women milk the cows and *dzos*, feed them, sow and [462]
weed the fields. Trading further afield is the responsibility of the men, [241]
and, as everywhere in areas of Tibetan culture, they do not hesitate to [234]
undertake great journeys of many thousands of miles lasting months [484]
and in some cases years. Apricots are a great speciality of Ladak, exported in dry form far and wide, and enjoying a great reputation as being of the best variety.

Borax is produced in Rupchu, and salt comes from evaporation of 105 [258]
the brackish waters of the lakes. There is a certain amount of gold, [317]
too, to be found in the rivers, and in some parts it is even mined, as it [316]
is further afield in the Ngari Korsum province of Tibet.

6. *Leh*

Leh (spelt *sLa* in Tibetan) is a large village situated at an altitude of 361 ●
11,503 feet, in the Indus valley, some distance from the river, on the right bank, high up in a side valley, where the water from glacier formations above enters the ground to run subterraneously down to the main
stream. Below it, close to the river bank, is Spituk (*sPitug*) with its [792]
ancient monastery on a stone hillock, dominating the plain.

The population of Leh is certainly much greater now than it was 162
then. In 1938, it was only 2,377, and it was divided up into the same 795
religious denominations as we have seen earlier for the whole of Ladak. There were 1,287 Buddhists (with the same reservations concerning low castes as before), 991 Mohammedans, 43 Sikhs Hindus and 56 Christians.

The Buddhists, it can be seen, constituted the vast majority. They were all those Ladakis of Tibetan affinity, whose mongoloid features made them immediately and easily recognizable. Among them, there were reported to be 650 men to 637 women.

The Moslems included Kashmiris from the valley, Turki, Uigur and Yarkandi traders from Sinkiang in Central Asia, Argons or those whose fathers had taken local Ladaki women as wives, and a few Baltis from the neighbouring sub-division. There were 447 men to 544 women in this religious community. Among the Hindus and Sikhs there were 30 men to 13 women. The community was only a temporary one made up
of officials and employees of the Kashmir State. The Christians were [797]
all converts of the Moravian Mission, 31 men to 25 women. Leh is the principal station of this Mission in Western Tibet, with another station in Kalatse, lower down the Indus.

right thing. It was very characteristic of the morality of polyandrous 595
people in Ladak. I noticed, furthermore, in the Od-ldan househould, 851
that all fathers of the polyandrous family, Sonom, Rabgye and P'huntzok Stobldan, were called *ap'ha* (*A-p'ha*) "father" by their children, without there being made any distinction between elder, middle, or little father, as was more usual elsewhere.

That afternoon, we went on to visit the *Goba* (*mGo-pa*) household 591
close by. Here too, we found the parents in the *k'hang-gu* and the mar- 595 888
ried children living in polyandry, with their own children, in the *k'hang-* [115]
chen. Putit of Od-ldan, who was the lady of the house here, received
us and acted as informant. I made the genealogy of the family which I [601]
give here, in Table 30.

Two brothers, Lobsang and Ishe Dön-drup, were married polyandrously to Tashi Dzom-pa, whose household name I do not know. They had seven children and when the eldest boy, Tashi, got married, together with his two brothers, Padma and Sonam Tashi, to Putit of the Od-ldan household, they immediately left the *k'hang-chen* to them and went and lived in the *k'hang-gu*. They were there now, but we were unable to see them, as they had gone to Leh for the day. Lobsang was now dead, and Ishe Dön-drup lived alone with Tashi Dzompa. Their field was cultivated for them by their children of the *k'hang-chen*, so that the old people had a peaceful time.

They had always been alone in the *k'hang-gu*, as they had never had any unmarried daughters to stay with them. Ku-skid and Tsering Palkid were married off in *bag-ma* very early, so early in the case of the last daughter, that the informant could not give us the name of her husband.

The second son of the household, Stanzin, had not accepted Putit as a common wife, and had preferred to leave and go as a *mag-pa* to the heiress of a neighbouring house, Tsering Rolma of P'ho-la. It was difficult to get details from Putit about this and we did not press her, feeling that her reticence was natural. There was another *mag-pa* in the family, Dön-drup Sonam, who was married to Yangskid, heiress of the household which my notes have as Jigsten-pa.

Putit herself had had five children with her three husbands, one boy and four girls, all of whom called their fathers *ap'ha* (*A-p'ha*), indiscriminately, as in the previous case.

On the 1st September 1938, I went to yet another polyandrous house- 595
hold of Leh, called *Mahe* (*Ma-he*). It, too, was in the outskirts of the 361
town and Nono Tse-P'hün and I found it at the end of a long passage between two walls delimitating fields, as is often the custom in Ladak.

10: Waddell S-3 (no date) 1895 AJ1 Tibet .
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000 built on the declivity in horizontal lines one above the other, resemble the steps of an enormous altar, of which the temple of Tāranātha Lāma appears to constitute "the tabernacle." Huc says it contains 30,000 monks!

Kuku Khotun, or "blue city," near the northern bend of the Yellow river, is said by Huc to have formerly been the seat of Jetsun-Dam-pa. It contains five monasteries with about 20,000 Lāmas.

IN SIBERIA.

In south Siberia, amongst the Buriats, near the Baikal lake, a large monastery is on a lake thirty versts to the north-west of Selinginsk, and the presiding monk is called the K'an-po Paṇḍita, and claims to be a re-incarnate Lama.[1]

IN EUROPE.

The Kālmak Tartars on the Volga have only temporary, nomadic cloisters and temples, that is to say tents, in which they put up their holy pictures and images, and celebrate divine service. Such temporary cloisters are called "Churull," and consist of two different sorts of tents or *Jurten* (Oergö), the assembly hall of the clergy (Churullün-Oergö) and of the gods and image hall (*Schitäni* or *Burchanün-Oergö*). Some of these *Churulls* contain a hundred priests.

IN LADĀK AND LITTLE TIBET.

792 HE-MI (or "Himis" of survey map). This fine old monastery is
● 361 situated about 11,000 feet above the sea-level, in a lateral ravine that
joins the Indus, a day's journey (eighteen miles SSE.) above Leh, on
the left bank of that river. From its secluded position this was one of
the few monasteries which escaped destruction on the invasion of the
country by the Dogras under Wazir Gerawar, who ruthlessly destroyed
much Lāmaist property, so that more interesting and curious objects,
books, dresses, masks, etc., are found at Himis than in any other
monastery in Ladāk. It was built by sTag-stan-ras-ch'en, and its
[796] proper title is *Ch'aṅ-ch'ub sam-liṅ*.
The "Himis-fair," with its mask plays, as held on St. Padma-sam-
[423] bhava's day in summer, is the chief attraction to sight-seers in Ladāk.
This Lāmasery is at present still the greatest landowner in Ladāk, and
its steward one of the most influential persons in the country. The
Lāmas seem to be of the Ñiṅ-ma sect (according to Marx[2] they are
Dug-pa, but he appears to use Dug-pa as synonymous with *Red cap*
sect). To the same sect also belongs Ts'en-re and sTag-na. A fine
photograph of this monastery is given by Mr. Knight,[3] and one of its
792 courts is shown in his illustration of the mystic play reproduced at p. 528
"The principal entrance to the monastery is through a massive door,
346 from which runs a gently sloping and paved covered way leading into a

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[1] KÖPPEN, *op. cit.*

[2] *Loc. cit.*, 133.

[3] *Where Three Empires Meet.*

courtyard about 30 × 40 yards square, having on the left hand a narrow 792 verandah, in the centre of which stands the large prayer-cylinder above mentioned. The larger picturesque doorway, the entrance of one 346 of the principal idol rooms, is in the extreme right hand corner, massive brass rings affixed to large *bosses* of brass are affixed on either door, the posts of which are of carved and coloured woodwork. The walls of the 792 main building, with its bay windows of lattice work, enclose the courtyard along the right hand side, the roof is adorned with curious cylin- 346 drical pendant devices made of cloth called "Thook"; each surmounted 778 with the Trisool or trident, painted black and red. On the side facing the main entrance the courtyard is open, leading away to the doorways of other idol rooms. In the centre space stand two high poles "Turpoche," from which hang yaks' tails and white cotton streamers printed in the Tibetan character. Innumerable small prayer-wheels are fitted into a hitch that runs round the sides of the courtyard. A few large trees throw their shade on the building, and above them tower the rugged cliffs of the little valley, topped here and there by *Lhatos*, small square-built altars, surmounted by bundles of brushwood and wild sheep horns, the thin sticks of the brushwood being covered with offerings of coloured flags printed with some *mantra* or other.[1]

Lama-Yur-ru, elevation about 11,000 feet.[2] Said to be of the Di- 792 kung sect, as also the monasteries of *s*Gaṅ-noṅ and Shaṅ. 361

The name Yur-ru is said to be a corruption of Yuṅ-druṅ—the Svastika or mystic fly-foot cross.

Tho-ling or Tho'lding (mt'o-gliṅ), on the upper Sutlej (in map of Turkistan it is Totlingmat, "mat" = "the lower," *i.e.* lower part of the city). It has a celebrated temple in three storeys, said by some to be modelled after that of Budha Gaya, and the *Sham-bha-la Lam-yig* contains a reference to this temple: "It had been built (A.D. 954, Schl.) by the Lo-tsa-wa Rin-zaṅ-po. The Hor (Turks?) burnt it down, but at some later date it was rebuilt, and now, in its lowest compartment, it contains the 'cycle of the collection of secrets.'" Adolph von Schlagintweit visited it.[3]

Theg-Ch'og is a sister-Lāmasery to He-mi, north of the Indus, in a valley which opens out opposite He-mi. Che-de, vulg. Chem-re (survey map: Chim-ray) is the name of the village to which the Lāmasery belongs.

Kor-dzogs in Ladāk, 16,000 feet above the sea (*J.D.*, 11). Tik-za (Thik-se) is said (Marx) to be a Ge-*l*dan (?Ge-lug-pa) monastery, as also those of Saṅ-kar (a suburb of Leh), Likir and Ri-dzoṅ. It is pictured by Mr. Knight.[3]

Wam-le (or "Han-le") in Rukshu, a fine Lāmasery figured by 792 Cunningham. It is about 14,000 feet above sea-level. Its proper name is De-ch'en, and it was built by the founder of the one at *Hemi*.

Masho is affiliated to Sa-*s*kya.

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[1] Godwin-Austen, *loc. cit.*, p. 72.

[2] Marx, *loc. cit.*; Cunningham, *et. al.*

[3] See Results of Scientific Mission.

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
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moisture-bearing air and even cloud-carrying wind to come through; here occur a greater number of slight showers during the summer than in the other valleys of Ladākh; but the difference is slight as compared with the great difference between the two sides of the Pass, and is most chiefly shown in winter, when the snow lies thicker in Drās than it does farther to the east. 132

487 The passage from Bāltal to Drās, a distance of 30 miles, generally done in two long days, is, in the summer, from June onwards, a not difficult road as things go in this country; it can be passed without difficulty by horses; nor does the first fall of snow (which may happen in the end of October or in November) commonly shut the road for them; but later on, usually by some time in December, the snow has become so thick that for horses to attempt the passage is rash, and only men so hardy and persevering as some of the tribes who live about Drās, or else those who get their aid, as I have done—aid that well deserves acknowledgment and thankfulness—can hope to get over in safety. Thus—although in the winter the Drās people, by watching their opportunity and waiting for some days when necessary, will keep up communication between Kashmir and Ladākh, and even carry merchandise over on their backs—the road is not thoroughly open again, ponies cannot attempt it, till the end of May.

361 ● The first village that we come to on the eastern side of the Pass, the highest in the valley, is Matāyan, which is 16 miles short of Drās; the next is Pān Drās,* five or six miles farther on; in the more open valley of Drās itself we find numerous hamlets scattered about.

241 Here, as in all the countries on this side of the main range, there is nothing grown without irrigation; at Drās, barley, and the variety of it called grim, are the grains mostly cultivated, for these can ripen in the time that the short summer allows. The villages o-b

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* Without attempting myself to give a derivation of the word "Pān" in the name of this village, I must protest against the connecting of it with the Persian word *Pāīn*, lower. It will be enough if I point out that Pān Drās is higher up the valley and at a higher absolute level than Drās.

1; Drew G-3 (1862-1872) 1875 AV1 Kashmir
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137 The villages 1/ are bare of trees; only at one or two places a few willows and poplars are to be seen.

563 The inhabitants are of two, or even it may be said three, distinct races; Matāyan has Kashmīrī who have been settled there for some generations; the hamlets of Drās are partly Dārd and partly Baltī; of these people I propose to defer the account till later.

631 We have spoken of Drās as one of the valleys of Ladākh. The bounds of Ladākh may be taken differently, according as we consider it politically or from any other point of view. Drās has not the same inhabitants nor the same religion as the central part of Ladākh, being in these respects more allied to Baltistān; but in the time of the old rulers Drās was part of the kingdom of Ladākh, and we too will reckon it as coming under that name, although latterly, for administrative purposes, it has been put with Baltistān.

Drās to Kargil: Three Marches.

133x The distance from Dras to Kargil is 40 miles; it makes two good marches and a short one. The road continues down the same valley, over stony ground, along the foot of great rocky mountains. Few villages are passed, and even those one goes near are not always visible from the path, for some are situated hundreds of feet above, on plateaus, the remains of denuded alluvial fans. ● [361]

I have used this word "fan" before, and I shall in the future so often have to repeat it, applying it to a certain form of alluvial deposit, that it will be well here to explain the exact meaning attached to it.

When a side-stream debouches from a narrow gorge into a wide valley it is apt to deposit the material it carries down (washed from the mountains behind) in a fan-like form at the mouth of the ravine. This fan is part of a low cone, having its apex at the point of debouchment; the slope of it, which may be a few degrees, is very regular along each radius; the spread of it may vary from a few hundred yards to a few miles; the thickness of the

1/ [Contn [illegible] se of the Dras - Analyst] we do not in our route to Leh follow it so far, but turn round a 13 x ~~corner to the~~ right, and take to the valley of the Surū River (one of about equal volume with that from Drās), passing here round a rock that the road has very imperfectly been cut in, so that in places the roadway has had to be constructed of poles lodged in projections of the cliff; these are loosely covered with slabs. In a few miles after this we come to the collection of villages which bear the name of Kargil.

At Kargil is another of the wider openings between the hills; up to this spot the granitic hills had continued—bare, rocky, and lofty; but now on the east there appear lower hills of a softer material, alternating beds of clay and sandstone. Between the Pāskim stream and the Surū River is an alluvial expanse of some square miles, a succession of terraces of alluvial gravel. These [312] plains are uncultivated; hitherto the work necessary for bringing the water of the Pāskim stream on to the lower wide terrace, though once or twice commenced, has not been successfully accomplished; but narrow strips not very high above the two streams are watered by small canals led from them.

The villages here are about 8900 feet above the sea; partly 361 from this somewhat less altitude as compared with Drās, and partly [132] from the place being less in the way of the comparatively moist air that steals into this country through the Drās Pass, there is 241 both less snow in winter and a greater force of sun and warmth in summer to help on vegetation. Here wheat flourishes as well as barley; but the great difference to be observed was the growth of many fruit-trees (chiefly mulberry and apricot), as well as willows and poplars, along the watercourses that are led over the terraced fields. Such villages as we now see are narrow strips of ground, artificially banked and levelled into still narrower terrace-fields, and backed by great rocks that with a favourable aspect reflect the heat and act almost like the walls of our fruit-gardens. They are richly carpeted with heavy-eared crops and crowded with fruit-trees, the bright greenness of whose leaves delights the eye of the traveller, who for many miles has wearied under the sameness of gazing at nothing but rock and loosened stones, and the shade

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361 241 of whose boughs, as, after the glare that one is exposed to on a summer day's march among these bare mountains, one lies by the stream that ripples beneath them, is itself a reward for the exposure and toil.

KARGIL TO KHALSI: FOUR MARCHES.

133x It will take us four marches to reach the valley of the Indus; for though at Kargil we are only 12 or 13 miles away from that river, yet the more favourable course is to avoid it for a few days' journey still, to keep in the valleys of certain tributary streams whose direction lies well in the line of our road. The ground we shall go through is occupied by the ramifications of a great range of mountains that lies between the main chain on the south-west and the Indus River on the north-east. This range is irregular both in course and height; from some directions it is to be traversed only by very high Passes, but, as we are going, we shall cross two ridges that belong to it by comparatively low gaps quite easy to surmount.

133x From Kargil we first go over the stony alluvial plain, which is bare of vegetation, and then, after five miles, descend to the village of Pāskim, a large village watered by cuts from the stream called Wakha; these watercourses are bordered by many willows [712] and some tall poplar-trees. Nearly a thousand feet above the village, on the edge of a cliff, are some remains of a fort that used to be held by a Rajah tributary to Ladākh; an account of the taking of this place by the Dogrās is given in General Cunningham's book. The valley now narrows, and for 12 miles the road takes us up between dark rocky hills whose near slopes, those within sight, are not lofty. The halting-place is Shargol, 20 miles from Kargil. A more even division of the distance would have been to make Pāskim the stage instead of Kargil, but this latter is the more usual rest-place, as it is now the head-quarters of the district, and besides it is often convenient to make marches of different lengths, for a quite short one will give the camp a long leisure for rest, or for repairs, or other business.

000 Shargol is the first village where there is a Buddhist monas-

Shargol is the first village where there is a Buddhist monastery*; it is a small monastery, with but a few Lāmās, attached to the one at Mulbek farther on. We thus see that we are reaching the country of the Buddhists; the people of Shargol are nearly all of that faith, though for some way farther there is a mixture of Muhammadan Baltīs. 792 361 563

In the next march we pass Mulbek (also called Mulbe) and see the monastery, one of some size, and by the road-side a large idol carved in the rock, and then we rise to the easy Pass called Nāmika Lā,† 13,000 feet, a depression in soft (shaly) rock between mountains of limestone. A very easy descent brings us down to a stream that flows direct to the Indus; turning to the right we follow the valley of this stream upwards, and in a few miles we come to Kharbū, a Bhot ‡ village, which makes another stage. 133x 792 361

Thence we continue up the same valley: the mountains on the south of us are high mountains of limestone, which rock makes the chief part of the very lofty ridge beyond. Keeping on towards the east, we rise to a Pass of very similar character to the last, called Fotū Lā; it is 13,400 feet high; the ground is smooth, being composed of shale, but close by, on the south, are the rocky limestone hills; a gentle slope for 2000 feet down a valley that is comparatively open, brings us to Lāmāyūrū. 133x

At Lāmāyūrū we are well among the Buddhists or Bhots. Here is a large monastery built on the summit of cliffs which are partly rocky and partly of alluvial matter; some portions of it are very curiously built on timbers placed across chasms, or joining ridges or pinnacles of the hardened alluvial gravel. The cultivated ground is a narrow strip lying for some length above the sloping valley-bottom. As we continue down, we join the valley of a large stream that flows from Wānla; this is extremely narrow; the path has with difficulty been made along the slope of the hill that rises immediately from the stream; there are cliffs to be passed that have necessitated wooden galleries for the road to go on; this has, however, been constructed with a good deal of skill, and by the [792] 491x 133x

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* The word for monastery in the Ladākhī language is *Gonpā*.

† In the Ladākhī language *Lā* means Pass.

‡ The word *Bhot* means Buddhist, or perhaps, more particularly, Buddhist Tibetan. The Ladākhīs are called Bhot both by themselves and their neighbours.

491 133+ plan of crossing the stream three times, by wooden bridges, we pass the difficulties and find our way to the valley of the Indus itself, and, after another mile or two and after crossing the river, to the village and halting-place of Khalsi.

KHALSI TO LEH: FOUR MARCHES.

491 712 ● 361 241 The Indus is spanned by a wooden bridge where rocks narrow it up to a width of 60 or 70 feet only. The bridge is commanded by a small fort on the higher bank; the path from the bridge, indeed, is led along the covered way half round the fort. The village of Khalsī is on a plateau about 250 feet above the river; there is here a long strip of cultivated land watered from a side-stream; crops and fruit-trees grow on it well, and even luxuriantly; walnuts and apricots ripen, though the height above the sea is something over 10,000 feet.

133+ From this place upwards, to near Leh, the Indus Valley has one character. The river flows either between rocks or against alluvial cliffs, according to whether the mountain spurs reach the water or strips of alluvium-terrace intervene. The hills that are [361] [241] seen are not very lofty; all are bare and extremely dry. The only green visible is on those spots where the streams from the mountains on the north-east are brought on to the alluvial plateaus and enable the ground to be tilled; there villages have been formed, and we see the verdure of corn-fields and of orchards, or rather of the lines of fruit-trees that have been planted along the watercourses that skirt the little fields.

487 For the next three days' journey there are two routes that may be taken; they unite again one march short of Leh. The first is along the valley, keeping as near to the river as the ground will allow; the other is a higher route along a series of plateaus behind the former; it is this latter that we choose; the valley itself will be again spoken of in a later chapter.

133+ 361 After continuing for a few miles in the immediate Indus Valley, we turn up a ravine to the left, and, rising some 1500 feet, we get on to a high plain between an outer, low, range of hills and the

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inner high one. This plain is interrupted by cross valleys that, 135
originating in the higher range, pass through the lower one down 361
to the Indus; the plain thus becomes divided up into wide necks
of land. In the first cross valley were several villages, one of
them, Timisgâm, ending the first stage from Khalsī.

The next day's journey began by the route leading us up a
branch of that valley, past some patches of cultivated ground,
supporting each its own hamlet, into a narrow dry gulley between
rounded hill-surfaces, up which we rose until we came out upon
another such neck as we were on the day before. Again there
crosses at right angles to the road a ravine which we have to
go down into and up again by a zigzag path that gives us several
hundred feet of fall and rise. Then a gradual descent brings us to
Himis Shukpā, a noted place. This place is named after a grove 137
of a hundred or two large shukpā, or pencil-cedar, trees which there 778
grow about a stony mound. The girth of several of these trees is
six or seven feet, and some that have irregular trunks measure
10 feet and more; they taper quickly upwards, reaching to a
height of about 40 feet; it is a holy grove protected by the gods;
disease and misfortune are said to overtake those who commit
sacrilege against it. At Himis Shukpā are remains of a fort or 712
tower, which was built by the Sokpos who invaded Ladākh towards 175
the end of the seventeenth century; I was told that they built
such towers in many places, and that this was the most westerly of
them; its walls are of a kind of gravel or concrete moulded.

From Himis Shukpā we go up over another neck of gravelly 792
ground, and down to another ravine; the waters of this support 361
the village called Yangthang, or "New Plain." This was settled
five-and-twenty years ago by a Lāmā, who, by his wisdom and
good management, got the main watercourse made, and, having
established cultivation, fixed a monastery in the valley, in which
there are now seventy Lāmās. The land, which, by grant, is free of
Government dues, is cultivated by labourers who receive their food
and clothing from the monastery. Two more plateaus, separated
by a ravine, making five in this march, had to be crossed before
Tarūtse, which we made the halting-place, was reached.

133 The next day a few miles of sloping plain, similar to what we had crossed so much of, brought us to Bāzgo.

It must be understood that in these marches from Khalsī we were all along edging the lofty granite range that for such a long distance divides the valley of the Indus from that of its great tributary the Shāyok. For the greater part of the way spurs of it only were visible—rugged and bare, brown and yellow, hills, whose surface was much-disjointed rock; but sometimes the eye reached up the valleys to the lofty central ridge, still of the same character, or else, perhaps, touched with the white of some recent snowfall.

361 Bāzgo is a large village; as one looks down on it from the edge of the plateau it has a picturesque and strange look on account of the position of some of its buildings, as of the monastery, on the towering rock.

[487] 133 361 The two routes that had separated near Khalsī have again met here at Bāzgo. From that place the one road traverses a stony plain not very much above the level of the Indus. Nimū is passed, a large village at the inner edge of this plain. Again there intervenes a low line of hills between the Indus and the great range; but here there is no road at all by the river side, so steep is the cliff; we have therefore once more to leave the near neighbourhood of the river and go over more stony plateaus between the outer, low, line of hill and the high mountains. A rise of about 1200 feet up a narrow ravine, cut in the alluvial deposits, brought us to the plateau level, and we then found ourselves in the same desolate kind of country we had passed through before coming to Bāzgo. There was the stony plain, made up of granite detritus, and bounded by rocky mountains; on neither, for miles, was anything green visible; the near mountains—spurs jagged by weathering—were of many shades and tints of brown, the variations occurring sometimes in veins, sometimes in masses, and sometimes being due to a talus of blocks fallen from one particular coloured cliff; in the higher parts the hills were more of one sober brown colour, and of more regular lines of ridge.

Up one of the stony ravines is the village of Umla; but

it cannot be seen from the road. On our way we pass Thārū, 133x
a collection of eight or ten houses, with corresponding cultiva- 361 ●
tion; then we cross the last of the plateaus, from which descend-
ing we reach a little garden planted by the roadside for the [485]
shelter of travellers, which is close to the village of Phayāng.
Thence a few miles by the side of the river brought us to Pitak,
the last village before Leh.

All the cultivated spots hitherto met with in Ladākh were 312
watered from side-streams—streams coming almost immediately 133x
from the mountains with a more or less steep fall. But at Pitak the land is irrigated from the Indus itself. For we are here at the beginning of a part of the Indus Valley, where the bottom is wide and is occupied by a flat of alluvium, over which the waters of the main stream can be brought.

At Pitak there is an isolated rock a few hundred feet high, 361
on which all the older buildings are situated. The monastery 792
is on the summit at one end, and there is a fortification—of two 712
towers connected by a double wall—that must have helped to make the rock a strong position. Formerly all the houses were, for protection's sake, built thus high up; this was very commonly the case throughout Ladākh, only in the last generation or so have the people taken generally to building in the plain.

We are now but five miles from Leh, the capital; it is indeed within sight from the summit of the rock; let us from here take a general view of the geographical position of that town.

The river is 10,500 feet above the sea; it is flowing with a 133x
gentle current in a flat, the surface of which is in great part of pebbles only, but here and there it is of such a fine alluvial soil that the people have been able to bring it under cultivation. On the south-west side this low flat is bordered by a stretch of sloping gravelly ground, consisting of a number of coalesced fans that have been deposited by streams having their origin in the mountains on the south—mountains which rise up to 20,000 feet. On the north-east of the river there continues the same great granite ridge, at the foot of which we have been passing; the summit of it is about 12 miles from the Indus, as the crow flies.

133 The line of ridge is from 18,000 to 19,000 feet high. The Passes through it are 17,000 and 18,000 feet.

● 361 133 A valley, coming down from this great central ridge, bounded close by rocky branch-ridges, at the distance of four miles from the river widens, the spurs of the hills both becoming lower and retreating aside, insomuch that there occurs an open space of the form nearly of an equilateral triangle, the side of it five miles in length. The town of Leh is at the apex of this triangle, where the valley begins to widen. Rocky hill-spurs form the sides, the river Indus the base, Pitak being at one end of the base.

This triangular space is not a level; it has a steady, gentle slope up from the river. Advancing from Pitak we rise, in the five or six miles, about 1000 feet, the altitude of the town of Leh [311] being 11,500 feet. The lower part of the slope (of which the whole consists of a gravelly alluvial deposit) is dry and stony, but as we go on we come within the tract that the side-stream has been able to supply with irrigating water, and find a space of several hundred acres covered with crops.

361 Here, by the farther edge of this cultivated space, on one of the branch spurs from the hills and spreading on to the plain in front of it, is built the town of Leh. The most conspicuous object in it is the palace of the former rulers, an edifice boldly built up to the height of eight or ten stories from the shoulder of the spur; a slight in-leaning of the massive walls gives it a great [792] look of strength. Higher up, on the same rocky ridge, are the [712] monastery and the towers of an old fortification. Below, in front of the palace, houses cover the slope. On the flat beneath is the newer part of the town. Entering from the direction of Kashmir we pass through a small gateway and find ourselves in a long, wide, and straight bazaar, the houses regularly built and uniformly whitewashed. This has been erected since the Dogrās took the country, and is now the place that is most frequented. At the farther end of this bazaar one passes into the old part of the town, among houses separated by narrow winding passages. As one rises on to the slope of the hill one meets with a few houses of a

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir

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higher class; these were built by the Kahlons, or ministers of the 361
former sovereigns, and now for the most part belong to their
representatives.

Outside the city[1] are several gardens, or what are here so called; in truth they are plantations of willow and of poplar. These plantations are extremely useful, both for their grateful [313] shade—which is the first thing a traveller will look for in these parts in summer time—and as a reserve of building-timber, a thing in Ladākh extremely scarce. On the east of the town [311] the mountains are near and there is no cultivation; but to the west, the whole width of the valley, about three-quarters of a mile, is of cultivated land, descending in terraces, with small hamlets scattered over it.

[1] [i.e. Leh [illegible]]

576 to receive me. Besides these, a band of eight red-gowned monks stood on a rocky spur above and gave a loud welcome with their music. [534] Two played on flageolets; two bore cymbals; other two had drums mounted on standards and held up on high, where long curved iron drum-sticks reached to beat them; and the last pair played on long horns, which, too heavy to be held in hand, rested their curved ends on the ground. With this power of sound the eight made wild music among the mountains; the horns droned in a way melancholy and touching, but this strain was relieved by the clashing of the cymbals and the bold sound of the drums, while, through all, the flageolets brought out a more definite melody. At Leh itself all the population came out either to meet us or to see the crowd that met us. The hundreds of Ladākhīs —for numbers that are reckoned by hundreds make an unusual concourse in these thinly-peopled parts—the men of the numerous other races that collect at Leh, the eagerness of all to see me, and their respectful salutations of welcome, made, with the scene of the strange-looking town, with its edging of green gardens and cornfields, surrounded close by rocky hills, with lofty mountains in the farther view around, in the brightness and freshness of summer morn, a scene which I recall with pleasure—with pleasure more unmixed than that which a like assemblage gave me on the later day when with regret I said farewell to Leh, to the Ladākhīs I had for a time ruled over, and to the men I had worked with—a lowering winter's day that not in vain threatened snow—as they accompanied me for some miles down the road on my first march towards home.

MONASTERIES AND LĀMĀS.

792
361 ● In nearly every village, in some parts of Ladākh in every village, is a monastery of greater or less importance; it sometimes holds but one or two Lāmās or monks, sometimes it is the home of hundreds. The monasteries are the most conspicuous buildings in the country; they are always somewhat apart from the houses of the village; they are often situated in high places difficult of access—on a spur of the mountain or on an isolated

rock, or they may lie in a nook, under the shelter of a lofty 792
cliff. At the entrance of a monastery are fixed prayer- 361
cylinders; sometimes a courtyard is fitted with them on all sides.
These are cylinders with a vertical axis, turning on a pivot; [788]
they are furnished inside with a paper on which holy names are written; the making of these revolve is reckoned an act of devotion. In the case of the larger, heavy, cylinders, it is helped by rings being attached, which enable the devotee to give a good impetus to his prayer.* Past these one enters into the [778]
image-room; this is generally a fine lofty square chamber, the centre-space of which is supported by columns of wood. Here are kept the images to be adored; images of some of their gods, or of Buddha, or of apotheosised Lāmās. These are sometimes in metal, gilt, sometimes in clay gaudily painted. Often the artist has been successful in giving an expression to the face that well suits the character represented, as for instance the ineffable calm—a calm that, were it less unmoved, would almost express contempt for everything around—on the countenance of Buddha, or Sākya Thubba as he is called, the founder of the religion, whose devotion was continual contemplation of, and whose ideal was absorption in, the divinity. The room is furnished with numerous instruments of worship; with bells and lamps, and sceptres and other emblems, with bags of grain and with bowls of butter—these last sustaining a wick which constantly burns. It is hung with banners finely worked in curious devices, and
often the walls are adorned with paintings. The Lāmās periodi- [782]
cally assemble in the image-room to worship with prayers and 562
sacrifices, as of grain, and with music. The people occasionally 778
pass in and bow, and mutter a prayer before some of the images. No women, I understood, not even nuns attached to the institution, enter the image-room; they stand and worship at the doorway. This is the more strange as the Lāmās are not at all

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* These prayer-cylinders are sometimes kept in continual motion by water-power. In a monastery in Nubrā I saw a cylinder, 4 feet in diameter and 6 feet in height, which was made to revolve by a stream of water flowing beneath the floor of the room against floats attached to a continuation of its upright axle.

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133 x

Last is the watershed range itself. This makes another region of glaciers. Its summits for a long distance seem to average 20,000 and 21,000 feet, and the Passes through it are at very high levels. As we trace it north-westward we come to the Nun Kun Peaks, at which, coming from the other direction, the account of the range in Chapter IX. ended off.

We now enter on the more particular description of successive districts.

CENTRAL LADĀKH.

By this name is denoted about 100 miles in length of the Indus Valley, from the borders of Baltistān up to 30 miles or so beyond Leh. I have followed the valley upwards from the village of Sanācha, a place within Baltistān, from which, nevertheless, we will begin the description.*

[492]

361

133 x

In this part the bottom of the Indus Valley is a narrow rock-bound gorge. The river flows in it with an eddied but not uneven surface; its depth must be great to allow the body of water to pass along such a narrow channel, for I found that the width was in one place 65 feet and in another but 46 feet. The walls of this gorge are nearly vertical; above them rise other steep but more broken cliffs; above these the ground retires, but there are greater heights behind. All this is of granitic rock. Over this rocky ground the path is a difficult one; a laden horse cannot go along it, and with difficulty can an unladen pony be led. It is the same on both sides of the river. This difficulty of the road isolates the villages of this part of the valley, cuts them off greatly from intercourse, and it prevents the traffic between Ladākh and Baltistān from taking this route, which at first one would think to be its natural one. This, as it is the lowest, is also the warmest part of Ladākh. The level of the river is about 9000 feet, but even at this height the valley in summer time is hot. The unclouded sun heats the bare rocks that slope to meet its rays; the traveller, as he goes along the rugged way, exposes one side of him to the sun's direct rays and the other to a strong radiation

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* Sanācha is on the left bank of the Indus; it bears N.E. by E. from Kargil.

1: Drew G-3 (1862-1872) 1875 AV: Kashmir
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from the ground, while the pent-up air itself becomes hot and gives no relief. But after a toilsome drag for some miles over this waste of heated rocks, he reaches one of the little villages that are made at the mouths of side ravines, if haply there can be found a few acres of flat ground for cultivation. These villages are to the traveller a most welcome and lovely sight; a space covered with crops of a brilliant green overshadowed by luxuriant fruit-trees in the midst of the barest rocks gives a relief equally to the eye, the mind, and the body of the wayfarer. 361 /133

Garkon is the one of these villages most curious in its situation. It consists of very narrow strips or ledges of flat watered ground, between separate stages of a great river-cliff, so that on one side there is a precipitous fall of ground while on the other vertical cliffs overhanging the narrow fields, which, receiving their radiated heat, quickly ripen the crops; even at night the place does not lose its heat. Water is led over the fields from a ravine that comes from the high mountains. Apple-trees, apricot, mulberry, and the vine are cultivated, in company with the cereals, on the narrow space, and flourish well with the combination of moisture and warmth. [312] [241] In going from Garkon to the next village, called *Dāh*, we have passed from Baltistān into Ladākh. The Baltīs were in former times apt to make raids upon their more peaceable neighbours. Dāh, as the frontier village, protected itself by the agglomeration of its houses together to form a sort of fort; on two sides protection is given by a steep cliff, on two by a wall, with a good tower to guard the entrance to the enclosure. [721] Now that all are under one government, and perfect peace has ensued, the dwellings are scattered; but still in winter time the people from the outlying houses and hamlets join to live within the enclosure, for warmth and for mirth's sake. Within its walls the ground is almost all roofed over, hardly any space is left for alleys, passages from one house to another are led beneath the rooms of a third; the whole is a strange crowding together of hovels. [221] In this part side valleys of various degrees of importance reach down to the Indus; some are mere rocky ravines, others hold hamlets and villages. I visited the *Hanū*

133+ Valley. At the mouth of it the Hanū stream comes out of a
● 361 narrow, deep, impassable gorge; one turns this by rising over the shoulder of one of the mountains whose spurs compose its walls; passing up the valley, still between bare mountains, we come to a strip of cultivated ground; then we come to another narrow rocky part, and then again to where a strip of cultivation occupies the bottom of the valley; this space between the mountains becomes wider, and the level is occupied by the village of Yogma Hanū or Lower Hanū. On the way, fruit-trees and willows and a few poplars had been passed, but at the higher level now reached hardly any trees were growing. Goma Hanū, or Upper Hanū, lies a few miles above; beyond that the road leads to a Pass over the Indus and Shāyok watershed to the tract
[482] called Chorbat. It will be seen from the Political Map* that this is the way of the route from Skārdū to Ladākh, the difficulty of the valley-road, in the parts we have lately come from, thus deflecting the traffic to go over a Pass of 16,700 feet. The Chorbat Pass is the boundary of Baltistān in this direction; by this road also used to come Baltī raiders, as the remains of a fort at Yogma Hanū prove, which the people of the valley had put up against them.

133+ But we must return to the Indus Valley. One or two incidents of physical geography respecting this part of it may here be described. The lowest part, the bottom, of the valley has been spoken of as a narrow gorge. The gorge, not all along, but in places, is 600 feet deep; that is to say that the bottom part of the section of the Indus Valley is, for that height, specially narrow and steep; it seems as if, in the gradual cutting of the valley, this deepest part had been worked down under somewhat different conditions from the rest. I connect with this the narrowness of many of the side ravines where they join the main valley; the same causal difference (as, it may be, in the rate of downward denudation) affected the side valleys as well as the main valley. Thus the valley of the stream that comes down from Tsirmo, at the last, before reaching the Indus, closes to a narrow chasm with vertical walls of granite; this is quite impassable by man. We saw also

*[Cf category 116, End Map VI -- Analyst]

361, 133 valley. Above the cultivation the ravines lead up into rocky wastes in the heart of the hills; those on the right bank lead to the watershed of the Leh Range; sometimes they lead to a more or less frequented Pass, as did the Hanū Valley, sometimes to a rocky ridge that man never reaches, for the reason that there is nothing to draw him, sometimes to ground so precipitous and impracticable that mortal foot cannot tread it.

Next above the part of the Indus we have been speaking of we come to a village mentioned two chapters back, Khalsī, the place where the road from Kashmir reaches the Indus Valley. But the route we followed in the march did not altogether keep to the valley, which now therefore remains to be spoken of. Along the valley is a succession of villages, but not a quick succession; two on a day's march are as many as one meets. Nurla and Sāspūl are the most important of those we pass; they both are near the river. Of the hills that here bound the valley, those on the right bank are not lofty; as was explained in Chapter IX., a range of secondary height intervenes before the great granite mountains are reached. On the left bank the prominent mountains are 2000 feet or so high above the valley; these are but the ends of spurs from a range that rises 6000 or 7000 feet higher, namely, to 18,000 or 19,000 feet above the sea.

Above Sāspūl the river in places flows where the road cannot follow it, in narrow inaccessible gorges. The Zānskār River, of great volume, here joins the Indus. As we approach Pitak we rise to the more open part of the valley.

132 I have described what kind of travelling it is to traverse the valley below Khalsī in summer time—toiling on foot along rough stony tracks or up rocky slopes under a powerful sun. This present part I have gone over both in summer and in winter; and, in spite of a severity of cold in the air far greater than I have ever experienced in England, I have been more comfortable on the winter journey. It was in January; the snow was falling lightly, keeping, as it fell, dry and powdery; the river was frozen in more than one place, so that we could cross, and choose which bank to go along, while near Nurla we were able to ride for a mile

133x narrow ridges of granite, which lessen both in height and in width from far back, leaving between them space for alluvial deposits—sloping stony tracts—of the sort which I have called "confined fans." In colour this range contrasts with the opposite one, being of far less sombre tints; drab and yellow and light brown are the colours shown by this granite, of which sometimes the jointed rock itself, and sometimes the loosened material disintegrated from it, is shown; on both ranges the bare surface, untouched by 281 vegetation, is exposed. At places the river itself, at places the flat 133x alluvium, ends the stony ground and touches the last points of the spurs; these are in some cases crowned with the white buildings of a monastery; at Tagnā (or Staknā) are two isolated rocks, on the summit of one of which is built a monastery; between the two, in a rather narrow passage, flows the Indus.

The alluvial flat is of clayey soil, irrigated by watercourses from the Indus itself. South of Leh it is occupied by the village of Chushot, which, being near half a mile wide and some miles long, is the largest cultivated tract in Ladākh; it has over 200 houses, not concentrated into a village, but scattered over the plain singly, or in twos and threes, at intervals of a hundred yards or so. Chushot has not the picturesqueness of the villages which we have looked at lower down the valley; here [311] fruit-trees do not grow, on account of the severity of the wind that blows along the length of the flat; still we see some poplars and small willows, and it is probable that plantations arranged in [563] belts—one protecting the other—would flourish. The people of Chushot are Baltīs, Bhots, and Arghauns, the first predominating. As we go up the valley the cultivation of the alluvi flat ends, and the surface of it is of rounded pebbles. Farther on, a little above Tagnā, the river is bounded by high banks of alluvial matter, mostly belonging to fans that have been formed from the sides. Here, too, the fall begins to be greater, and the valley, narrowing, gets again the character it possessed lower down by Sāspūl and Khalsī. Besides the cultivation on the flat there are some villages in the tributary valleys on both sides, as Stok, Shān, Sabū, and Chimre; these are watered by the side-

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streams. In one of these tributary valleys is situated Himis 361 monastery, the most noted one in Ladākh, which has 200 Lāmās. 133 The monastery is a large mass of buildings placed just beneath a [792] cliff at a bend of the narrow ravine, and in that way well sheltered. The wide window spaces and open galleries, and the decorations of drapery and waving flags make it look quite gay. Close by is a grove of large spreading poplars, which must be of the oldest trees in the country.

The last point I have been to in this section of the Indus Valley is Upshī, a small village at the mouth of the Gyā ravine. At that place we will count Central Ladākh to end. Above it is a narrow portion of the valley, which is called *Rong*, where the river flows between rocks, along which it is difficult to find a practicable path; still, there also villages occur in the side [311] valleys, and a small population finds cultivable just enough of land to get a subsistence from.

ROAD FROM LEH TO NUBRĀ.

In going from Central Ladākh to Nubrā (which lies along 487 the banks of the Shāyok River and of a tributary to it) we must 133 of necessity cross the Leh Range by one of two or three Passes. From Leh a direct road leads up along the stream whose waters irrigate the lands about that town. The Pass to make for is the Khardong Pass, which is 17,500 feet high; there is, therefore, an ascent to be made of 6000 feet. Not easily can this be done in one day; a half-way halt is almost always made, either at the last hamlet or farther up in the uninhabited part of the valley. The path is in places difficult for laden ponies; they are generally relieved of their loads and are replaced for the Pass by yāks. The way leads for some miles up the bottom of the valley, rising at an angle of 5°; then it continues in a branch valley of steeper gradient, till it reaches the watershed, which at this spot is a narrow rocky ridge.

A better idea of the form of the mountain range we are now going over than can be given in words will be got from the alluvial flats of the two rivers and the lofty mountains bounding 133x them, with ravines, seldom habitable, that lead down from the heart of those mountains.*

At the junction of the rivers the valley of the Shāyok is some four miles wide; that of the Nubrā River is from two to three. The flat is in part sandy and shingly, in part occupied by jungle- [132] patches of a low growth of tamarisk and myricaria, or umbū. The line at the edge of the plain is sharply drawn; the mountains rise from it suddenly in rocky masses, and they rise to a great height. Sometimes one sees only the ends of spurs, but even these may tower above one with 7000 or 8000 feet of bare rock; sometimes the eye reaches to lofty yet massive peaks, may be rocky, may be snow-capped, of much greater height, with great spurs and buttresses coming forward from beneath them. The stupendous size and the suddenness of the mountains give a character of grandeur to the scenery of this district.

On looking at the two valleys which make the habitable 361 part of it I find a cheerfulness in the general aspect of Nubrā 133x beyond that of the rest of Ladākh. This perhaps may be put down to the fact of the valley being so open that the eye reaches from village to village, and is able at the same time to overlook several green expanses of low jungle and of pasture. But it must not be thought that the cultivation bears any large proportion to the whole area. The villages occur each at the mouth of a ravine on the undenuded fan that projects from it; still it is only a small part of the surface of the fan that is tilled; much of the ground is impracticable for the plough on account of the masses of rock that have been strewn over the surface by the stream-floods. The space occupied by the village is green and pretty. Groups of fruit-trees and many poplars and willows

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* The following names are given to different parts of Nubrā: *Gyen* is that part of the Shāyok Valley which lies above the junction of the Shāyok and Nubrā rivers so far as habitation extends. *Shāmā* is the part of the Shāyok Valley from the junction downward to the boundary of Baltistān. *Tsurkā* is the valley of the Nubrā River below Panimik, on the right bank. *Farkā* is the valley of the Nubrā River below Panimik, on the left bank. *Yarmā* is the valley of the Nubrā River above Panimik.

361 flourish, and there are generally some one or two buildings of a
133+ better character than the ordinary peasant's cottage—as a monas-
tery and a village headman's house — which brighten up the
place. A character of the villages here—which those of
the rest of Ladākh have not—is the enclosure of the fields with
dry thorn hedges; these are necessary for a protection for them
from the ponies of the travellers who pass through this country on
[246] their way to Yārkand. Another peculiarity is that a large number
of the fields are laid in for grass; the letting of the pasture to
the travelling merchants being a profitable business.

132 For equal altitudes the climate of Nubrā is nearly the same
231 as that of Central Ladākh, except that probably the winter snow-
fall is, as regards the valley, somewhat less. Between each fall
of snow so much of it disappears by evaporation and by the wind
drifting it, that, throughout the winter, the cattle, sheep, and
goats are able to graze in the low pasture grounds, only at night
[246] are they taken in under cover. Some of the villages have moun-
tain pastures, to which the flocks are driven in summer time;
but the climate is so dry that these afford but very scanty
241 pasturage. The vegetable products are nearly the same
as in Central Ladākh. The naked barley is the most general
crop; wheat is grown in nearly all the villages, but not in large
quantities, as the people themselves do not consume it. There
is a little fruit—apples, walnuts, and apricots; of apricots the
sweeter sort ripen only in the Shāyok Valley below the junction
of the rivers; in this part also melon and water-melon ripen.
Unmārū, a village which has a southern aspect, is the best place
563 for fruit in Nubrā. The people of Nubrā, under the
142 head of Ladākhī, have been described in the last chapter. There
is this difference in them when compared with those of the near
neighbourhood of Leh, that they are taller and thinner. The
difference seems to be due to local circumstances. I could not
trace it to any admixture of other blood. The characteristics
of high cheek-bones and elongated eye are found in almost all.
The customs of the Nubrā people, as far as I know, differ in
no respect from those of the people of Central Ladākh.

I will now take the reader to a few places in Nubrā, in each of which something will be found that is worthy of note. 133x 361 At the village of *Chamshan* I got evidence of a flood, not a great one, the action of which illustrates the way in which some of the substance of the fans accumulates. The fans in Nubrā are uncommonly perfect in form, that is, complete, undenuded. Chamshan is on a fan in front of a ravine that leads up to some of the highest mountains, which feed glaciers that occupy the head of the ravine. I have not gone up this side valley. I was told that it contained three lakes; whether these are confined by the glacier or by masses of débris I do not know. In May or June of the year 1866 one of these lakes forced its barrier, and a flood came down the ravine and over part of the fan. The flood lasted three or four days (while the lake was emptying). It came over some ten acres of cultivated land, which it spoilt by depositing on it a layer of coarse rather sharp sand. All villages on fans are subject to such floods as this *if no deep channel has been cut by the waters for themselves*; that is to say, there cannot be complete safety from such rushes of water and sediment, unless, since the accumulation of the fan, the stream has become a denuding one, and has worn down a channel for itself, from the mouth of the ravine, so deep that no possible flood can bring the waters over the bank. *Charāsa*, on the right bank of the Nubrā River, is about the most conspicuous village in the district. At one time it was also the most important, for here lived the hereditary rulers of Nubrā, who ruled under the Gyalpo or Raja of Ladākh.* The houses of Charāsa are built on an isolated steep-faced rock, which stands up away from the mountain side; it is some 200 yards long and 150 feet high. All the upper part of it is covered with white buildings; the loftiest of them is the monastery; they were formerly defended by a wall — of which parts still remain — running along the rock at varying levels, and flanked by towers. With the 000

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* To reach Charāsa one fords the Nubrā River, which there flows in numerous channels. At the end of September 2½ feet was the greatest depth found in them. A little later we forded the Shāyok itself and found there the same maximum depth.

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[792]

With the exception of the Lāmās, the people of the village[1] live on the rock in winter only; for summer they have other dwellings scattered about by their fields, but for warmth in winter they crowd to their old fortress. Here the buildings are crowded so close together, the space occupied is so completely roofed over—pathways and all—that when filled with human beings and with cattle it must indeed be warm.

133x

A great part of the rock on which Charāsa is built * is rounded, smoothed, and even polished. It is a *roche moutonnée.* On the smoothed surface there are in several places very distinct grooves or scratches which most clearly denote the movement over it of a glacier. The grooves are to be seen close down to the level of the alluvium and up for more than 100 feet above it. The very summit cannot be examined on account of the buildings; but I have no doubt that the ice of the glacier completely covered it and extended to an enormous thickness above, and at the same time occupied the whole width of the valley, a width, which both here and for some distance up, is about 2½ miles. There is a slight difference in the direction of the scratches on the two sides of the rock. On the east side they are exactly with the run of the valley, namely, about north-north-west, while on the west they run north and south; this shows that the stream of the ice of the glacier separated, and part of it deviated a little, on coming to the obstruction of the rock.

This is by no means the only instance of ice-marks in the valley. A projecting rock about two miles above Charāsa is very distinctly polished and striated. Two rocks projecting out of the fan by the village of Kūrī have the form that denotes ice-moulding; and behind that village we see the same phenomenon extending for 700 feet up the hill-side. On the left bank, at Panimik, are low isolated hills, about 200 feet high, surrounded by the alluvium; they are of a dark metamorphosed slate; everywhere, except at the broken and weathered parts, are they ice-moulded and striated. In one of these little hills is

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* The rock is a hardened, altered, shale, graduating into a crystalline rock, which also I take to be metamorphic.

[1] [i.e, Charāsa, on the Nubra River.--ANALYST]

face of the mound. The place is dilapidated; ruin and decay are 133
shown both in the substance of the hill—the waste of mountains—and in the human habitations that were built on it. Such instances of moraines could be multiplied. Not far from Padam is a conspicuous group of very large erratic blocks. Just south-west of Thonde, nine miles from Padam, where the valley is about a mile and a half wide, there stretches right across it—except for the channel that the river flows in—an irregular moundy tract of stones and sand. This is clearly a moraine; its width, measured in the direction of the run of the valley, is half a mile; it contains pieces of gneiss, which must have come from the mountains south-west of Padam.

The climate of Zānskār is severe. The spring, summer, and 132
autumn together last little more than five months, after which 361 ●
snow falls, and at once winter closes in, confining the people and 313
the cattle within doors for the space of half the year. A much greater depth of snow falls here than in Central Ladākh. In the spring it causes avalanches from the mountains to such an extent that in the Nunak Valley the people cannot till a month has passed get about from village to village for fear of them. To clear the snow from the fields in time for the sowing requires special contrivance. During summer and autumn the people collect earth and store it in their houses in considerable quantities. In the spring, when they deem the time of snow-fall to be over, and the snow in the fields is partly melted and has begun to cake with the sun's rays, they spread the earth, which absorbs warmth from the sun, and melts the snow in contact with it. Sometimes snow falls afresh, and the labour is lost and has to be repeated. In 1869 there were three or four layers of earth and snow thus accumulated before the work was done. The villages of Zānskār are not so comfortable nor so picturesque in look as those we have seen in other parts of Ladākh. Trees are extremely rare; the continuance of snow and the force of the wind are much against their growth; there are a few plantations of poplars grown for the sake of timber, and lately the authorities have increased their number, but the trees produce nothing more than slender poles.

2. Tibetans AJ4

CHAPTER XIV.

LADĀKH: THE HIGHER VALLEYS.

RUPSHU — RUPSHU AS INHABITED — RARITY OF THE AIR — SALT LAKE VALLEY — TSOMORĪRĪ — TSO KYĀGHAR — INDUS VALLEY — PĀNGKONG LAKE — CHĀNGCHENMO.

WE now come to that lofty part of Ladākh where the lowest ground touched is as much as 13,500 feet above the sea, where there are long flat valleys at 15,000 feet, while the mountains that include these keep to the same height of 20,000 and 21,000 feet, which we have seen to be so general over a great part of the country. 133x

RUPSHU.

The first that shall be described of these high tracts is that called Rupshu or Rukshu. It is a district at the south-east end of Ladākh, lying between the Watershed Range and the Indus. From the side of Leh it is approached by leaving the Indus at Upshī and following up the narrow ravine which there joins in from the south. In this, for many miles, the road continues 492 gradually rising; it is a good road for this country, having now been made fit for the passage of camels in case the owners of any from Yārkand should bring them this way towards the Panjāb. The ravine is narrow; it is immediately bounded by no lofty mountains, but by bare slopes of earth and rock, composed of shale and sandstone. After 13 or 14 miles we come to Gyā, the last 361 village in this direction, a place elevated 13,500 feet above the 241 sea; it is a village of some forty houses, with a proportionately wide area of cultivation; both at Gyā and at an outlying hamlet, which is some 300 feet higher still, naked barley ripens and nothing else; peas are grown, but only for green food. It is one of the most, but not quite the most, elevated of all the villages in the country. At this place we leave houses behind, for at the next inhabited parts we shall come to, tents are the only dwellings.

before given show that there is about 100 feet of water between 133
the island and the near shore. 136
This little place, being ordinarily undisturbed by man, is a great resort of the gull, which in Ladākhī is called *Chagharatse;* the surface was nearly all covered with its droppings, and there were hundreds of the young about; most of these must have been hatched near the beginning of July. Having heard that it was a matter of interest with some ornithologists to learn about the nidification of the wild goose,* I was on the look out for information concerning it, and I found that this island is one of the places where it lays its eggs. I was told by the Chāmpās that they find the eggs there just before the ice breaks up—say the beginning of May, after that they have no means of reaching the island; I myself found there a broken egg, but at the time I was on the island (the last week in July) the young had all been hatched. A few days later I followed the same inquiry in the valley of the Salt Lake, and on an earthy island in the fresh-water lake called Panbuk I found a nest where the mother was sitting with some goslings and two eggs, one just breaking with the chick; the other egg I measured and found to be 3¼ inches by 2¼, and very nearly elliptical in form. The nest was a slight hollow, lined with, first, a few bits of a soft herb, then with feathers; I was told that these goose eggs are found also at the edge of the Salt Lake itself.

For man and his followings the banks of Tsomorīrī are inhospitable. The bare rocky or earthy mountains and the stony plains afford little pasture for the flocks. Still the traveller finds patches of grazing ground just near enough for one to go from one to another in a day's march. Karzok, which is the head-
quarters of Rupshu, is situated near the shore of the lake. Here [62a]
is a house and a monastery. The house belongs to the chief man
of the district and of the tribe. The monastery is for about thirty- [792]
five Lāmās; the building of this under the difficult circumstances of the place, whither every bit of wood had to be carried from far,
and the keeping up of it, is creditable to the Rupshu people. There 221
are, besides, eight or ten small houses—mere hovels—where some 361
old and sick remain when the camp has gone to the Indus Valley.

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* The barred-goose; in Ladākhī, *sangpā.*

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir
W. Tibetans AJ4

361
221 The summer encampment is not close to Karzok, but it is made two or three miles up the side valley; at that distance up the ravine widens out, and on a stony expanse, through which a stream flowed watering a narrow green strip, were about fifty black tents of the Chāmpās, and a few white ones of merchants from Kulū, who had come to trade with them; this was the encampment of that half of the Rupshu tribe which keeps to the south-eastern pastures. The flocks were sprĕad over the hills, seeking for the scarce herbage.

241 Karzok is one of the two or three places in Rupshu where there is cultivation; here some 12 acres are sown with naked barley. Close upon 15,000 feet, it is the highest cultivation that I know of. When I was there the crop was thriving, but in some years it fails of ripening. The land is irrigated from the stream of the side valley, that which made the delta before spoken of, which is one of the chief affluents to the lake.

132 The climate of this part is thoroughly Tibetan. Snow falls in winter, but not to a great depth. In summer the air is usually clear and cloudless. The year I was at Tsomoriri, however, 1871, was an exceptional one all over Ladākh, and rain fell in showers such as had seldom been seen, accompanied by thunder. In these storms we saw the mountains in colours different from those native ones which the glaring sun had brought out so strongly. Before, the lofty hills, except where whitened by a capping of snow, had shown nothing but rocks and stony or earthy slopes of brown and grey, the distant ones seeming close from the rarity and clearness of the air. But now, with the clouds overhead and the storms filling the valley, the recesses of the purpled mountains seemed more distant; yet we saw deeper and deeper into them as the various shades showed out the successive spurs and ridges, and the water of the lake formed a bright belt in front of the richly-tinted hills.

TSO KYAGHAR.

133x North of Karzok a high ridge of mountains edges Tsomoriri on the west, having high cliffs in its upper part and sloping more

133x tion of the origin of this lake, but I have turned over in my mind two or three hypotheses. The alluvium might at one time have filled the basin, which doubtless was originally but part of a valley tributary to that down which flows the stream; then, during some part of the glacial period, a glacier from the north-east may have scooped the hollow out of the gneiss and of the alluvium; thus the hollow would be a rock basin, counting the alluvium as part of the rock. Another theory is that at the time this tributary valley opened out to the larger one it was occupied by a glacier, and then the alluvium of the larger valley was deposited *against that glacier;* then, later, the ice disappearing left the hollow. The difficulty in the way of this is to know why no outlet was kept open by the water that must have flowed from the glacier. Altogether this little lake is about the most puzzling one I have met with.

INDUS VALLEY.

East of Tsomoriri there is a part of Rupshu which I have never visited—the valley of Hanle. It seems from the accounts to be another of these flat, high-level, alluvium-filled valleys, bounded by mountains which soon rise up to a height of 4000 or ● [361] 5000 feet or more above it. At Hanle, which is 14,276 feet high, [221] is a monastery built on a rocky spur some hundred feet above the plain. Passing by this tract, of which I have no personal knowledge, let us go to the Indus Valley, which, in the highest part of it included in the Maharaja's dominions, forms a portion of Rupshu, and is periodically visited by the Rupshu tribe with their flocks.

133x 487 From the south-east corner of the Salt Lake plain there leads a valley, which, followed up, brings one to an easy Pass, by name Folokonka, about 16,500 feet high, and beyond that one comes [312] into the valley of Pūga, a place where borax and sulphur are dug. The road from Tsomoriri, by the little lake Tso Kyāghar, also leads over a saddle of rock down into the Pūga Valley, which, [221] farther followed down, brings us in a few miles to the Indus River. The former of these two paths is the way taken by the Rupshu Chāmpās in the course of their migrations. The portion

133x The portion of the Indus Valley thus reached is just above the narrow defile or gorge called *Rong*, which, as mentioned in the last chapter, confines the river above Upshi. Where we have now come to (where Maiya is marked on the map) the valley is again open; the Indus flows in a wide smooth stream, between banks of alluvial gravel, with a depth that makes it just fordable; the hills rise, in some parts smooth and with a gentle slope, in others bold and steep, on both sides reaching, within a few miles, to a height of 5000 feet above the river. From Maiya I marched for four days up the valley, to the place marked Dora; what was seen in the 50 miles then passed over may be described in the same order as it was met with.

361 133x Maiya is one of those places often met with in wild countries about which one wonders that they should ever have had a name. There is no house or shelter of any sort, only a little sandy flat by the edge of the river, with no wood and no grass. Still it is a common halting-place, and for that reason it bears a name. The yāks (which through all Rupshu have been our carriers) were bidden by voice alone to swim the river, by doing which they reached a bit of pasture on the right bank. From Maiya the way lies along the left bank over ground stony and sandy, but with a little grass here and there. The Indus was flowing by in a gentle stream, with a speed that seemed between 1½ and 2½ miles an hour; the alluvial flat it flowed through widened to a breadth of perhaps three-quarters of a mile, this being confined either by the spurs of the hills or by higher alluvial deposits, as of the fans of side streams. As is usual one could not see well the hills on the side one was passing along; the hills on the north were a series of irregular spurs connected with the great range which is a continuation of that behind Leh; they were made of stratified rock—shale and sandstone *—sometimes showing the outcrop of beds, sometimes only a surface of earth and loose stones, of various tints of brown, grey, and purple, all, to the eye, perfectly bare of vegetation.

000 Now after passing over several miles of these stony tracts we

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* Farther back, towards its centre, this range is of granite.

W. Tibetans AJ4

Now AFTER passing over several miles of these stony tracts, w
361 come to where there are two or three small villages, which are the highest in the Indus Valley. This bit of the valley is properly out of Rupshū, ~~still~~ it is traversed by the Chāmpās in going from one part of their district to another. The villages are three. On the left bank is Nidar, in a ravine that comes down from the south; it has three houses only. On the right bank are Nimū, of twelve
[241] houses, and Mad, of ten. Nimū is about 14,000 feet above the sea; it shows a tract of bright green at the edge of a great stony expanse; naked barley and peas are sown here, but only the
[137] former ripens. Of trees there are a few large willows of great age. I have two or three times noticed that in the villages near the upper limit of trees, where few grow, there are some of more than usual size; this probably is from more respect being paid to, more care taken of them; there is also a newly-made plantation of
[132] willows. At Nimū little snow falls, and what comes does not stay long on the plain; in winter the cattle and the flocks graze on the
[101] plain by the river, but are brought under cover at night. The people of Nimū are not Chāmpās, but are nearer the Ladākhīs
[221] both in look and language; they are, however, to some extent nomadic, since some of them take their flocks to other pastures in winter and live in tents while tending them. The village of Mad is in the next ravine to the east.

133x Leaving these last villages we follow up the valley of the Indus. It has widened to a plain, some four miles across, sandy at the outer portions, but covered with pasture about where the river flows through it. There are some small isolated rocky hills projecting up in the plain. This extends to where the river makes a sudden bend to the north-east.

Here we must pause to look more widely at the physical geography of the neighbourhood.

Cunningham, in his book on Ladākh, speaks of the "Kailas Range" as extending in one unbroken chain from the source of the Indus to the junction of the Shāyok, the name being taken from a peak on it near Mānsarāwar Lake (which is far to the south-east of the country we are dealing with), and he calls the great ridge behind Leh, between the Indus and the Shāyok, by eight miles distant; a succession of spurs come down from it; 138x between them are hollows from which come out, at their base, wide spreading fans. The hill-sides are completely bare of vegetation. On the slopes of the northern ridge, up to 2000 feet, blown sand has accumulated, sand blown up from the river plain; this sometimes lies in masses in the hollows, sometimes is spread on the hill-sides in varying thicknesses, in places it has been washed down again into the valleys on to the other débris. The different colour of this sand from that of the rock gives a strange look to the hills; it often reverses the usual light and shade, making the hollows bright and leaving the projections dark.

I went about 20 miles farther, south-eastwards up the valley, along the alluvial plain between the mountains. After that, as I could see, the space between the mountains narrowed; in the line of the valley there seemed to be an opening like a gateway; it is through this that goes the road into the Chinese territory; the river is deflected to the north-east, flowing in a narrow space, but after another 20 miles up the two valleys or hollows reunite.

Our farthest camp was at a place called Dora. This is where 361
the Chāmpās of Rupshu spend the winter. Here are built some 221
low walled spaces for sheltering cattle at night; there were many 342
small hollows dug two feet deep in the ground with a course or two of sun-dried brick above, these are made for the tents to be pitched in them; at one end is a rude house built for the headman—low walls washed over with a glittering micaceous mud and roofed in with sticks covered with turf. When I was there, in August, there was not a soul in the settlement. At Dora falls hardly any snow. This is why the place is chosen for winter quarters, the sheep and the cattle being thus able to graze on the extensive though thin pasture found on the flat. Close by is a small shallow lake in the alluvium; it is about three-quarters of a mile long and a furlong wide, of clear fresh water. Two or three miles off are some little salt ponds in the alluvium; the water of these tastes both salt and bitter. About north-north-east from Dora the northern mountain-ridge changes in point of composition from granite to a more or less altered shale; the line of it

133* is continued more to the east than before, while in the line of its
● 361 original direction are some more hills which are joined to the
221 other ridge by a neck called on the Survey Map "Chang Pass"; this Pass is practically the boundary of Chinese Tibet in that direction; in the Indus Valley the boundary will be a day or two's march beyond Dora.

136 It is natural that the more favourable circumstances of this part of the Indus Valley should encourage animal life to a greater extent than is common in Rupshu. I saw here some small herds of the Tibetan antelope, and the Tibetan hare is common here as well as lower down towards Nimū and again towards Chushal; it is a large hare, with much white, the back of a brownish grey. But the animal one sees most of in these parts is the Kyang or wild ass—wild horse it has sometimes been called—an animal which is met with singly or in twos and threes in many parts of Rupshu (as, for instance, the Salt Lake plain) but here is in far greater number than anywhere else. In a day's march I saw some 300 kyang, as many as 100 at one view. There were several different herds; they all let us come to about 250 yards from them and then trotted off, or if frightened by noise galloped away, often leaving the low ground and taking to the stony slopes. This animal is decidedly nearer the ass than the horse, but in outward appearance is much more like a mule than either. He is like a good mule such as one gets in the upper part of the Punjāb, about Rāwal Pindi.* The colour is brown, but white under the belly; there is a dark stripe down the back, but no cross on the shoulder. Of a full-grown male, a fine handsome animal, that I shot in order to make closer observations, the following are some measurements:

Height	54 inches (13 hands 2 in.)
Length of head (from point of muzzle to root of ear)	21½ „
Length of ear	9½ „
Fore hoof, length	5 „
„ width	4 „
Hind hoof, length	4½ „
„ width	3½ „

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* Trebeck, Moorcroft's companion, wrote that the kyang is neither horse nor ass, that his shape is as much like one as the other.

W. Tibetans AJ4

133Y increasing in height to join the central ridge, on which are the highest peaks of all. The small glaciers occupy the comparatively flat bottoms of hollows which are surrounded by steep cliffs; they are, indeed, in the *arena* of cirques or amphitheatres; they come out of this space by a narrower mouth, and there they rest on the terminal moraine; beneath these are still larger accumulations of débris matter, the brown, weathered, colour of which often is enough to distinguish it from the greyer glacier stuff lately accumulated, though the two are sometimes so mixed up as to be undistinguishable. West of Man the central ridge comes more into view from below; the outer gate-post peaks do not exist; this I connect with the fact of softer, schistose, beds here forming the outer part of the mountain, flanking the granite and granitic gneiss which south of this had formed the whole mass of the range. The outlet valley, which at first runs parallel to this ridge, at a distance of 13 miles from the lake suddenly bends at right angles to the south-west and crosses the line of the ridge, making a great gorge through the gneiss rock. The gorge here is very narrow; on the left bank is a great height of rocky mountain, part of the slope of which is worn and broken into pinnacles; on the right is a huge cliff of gneiss curiously marked on a very large scale by waving streaks of lighter-coloured layers and veins. Four or five miles of this and the valley bends again to the north-west, and leads down to the village of Tānktse. This is where a ravine from the south joins the valley we have traced; this ravine drains another valley which lies, parallel to that of Pāngkong Lake, between the Pāngkong Ridge and the Leh Range; at the head of it is a neck joining the two ranges.

361/133Y Let me now say a few words about the manner in which this country near Pāngkong is inhabited. Considered as a dwelling-place for man, Pāngkong is a grade or two better than Tsomoriri. Along its western shore are small villages, whose inhabitants cultivate the few crops—such as naked barley and peas—that will grow at this height of 14,000 feet. From Takkung, going north-westward, the inhabited places met with are *Karkfe*, with three houses; *Mirak*, a fair village; *Man*, with six houses; *Spanmik*, with one

1: Drew G-3 (1862-1872) 1875 AV1 Kashmir

W. Tibetans AJ4

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or two houses; and *Lukung*, two or three miles from the north-west corner, with perhaps five houses. On the northern shore of the two long lakes are no houses, but the tent-dwellers, chiefly those who belong to the Chinese territory, frequent certain spots in small numbers. *Tānktse* is a larger village than any of these. There is an open space at the junction of the valleys, part covered by masses of rock either fallen or transported; from out of the space rises a long, isolated, steep-faced rock, crowned with the ruined walls of a fort and monastery. Until the Dogrās came to Ladākh the villagers' houses also were built on the rock; but when the place was restored from the ruin that the wars had brought upon it, they were rebuilt on the plain. There is another village or two below in the same valley; then the Tānktse stream bends round to east of north to join the Shāyok, passing through a narrow gorge, which is not only uninhabited, but in summer time is quite impassable.

CHĀNGCHENMO.

133ˣ

Chāngchenmo is the name of a long valley, tributary to the Shāyok, which extends nearly east and west for more than 70 miles as the crow flies. The height of its junction with that river must be about 12,000 feet; at the middle of its length it is 15,000 feet high, and from there it rises gradually to a Pass which makes the boundary of the Rudokh district.

It is only in winter that the valley is accessible from the Shāyok. In summer time the approach—from Central Ladākh say—is by Tānktse and Lukung, the little village at the north-west corner of Pāngkong Lake. This is the course of the road to Yārkand that of late years has been planned and to some extent followed. Between Lukung and Chāngchenmo a Pass (called Māsimik Pass) of over 18,000 feet has to be crossed. In going up the Lukung stream towards it one almost immediately comes to a tract three miles long and one mile wide (about 2½ square miles in area), covered with irregular mounds of detritus, except where two streams have worn out channels and made narrow flat spaces for themselves; it is a complete instance of an old terminal

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133x moraine;* it is composed of blocks, some angular, some half-rounded, and stones, many of them rounded, chiefly of granite and gneiss, but also of white crystalline limestone, sandstone, and shale; there are many very large blocks, one (of gneiss) measured 27 feet by 20 by 9 as seen above the ground, probably there was more than as much again beneath, and there were several others of about the same dimensions. The height of the mounds is often 250 feet above the low parts of the flat where two streams are flowing, and very likely this is the thickness of the moraine-stuff at those places, but the average thickness over the area may be less. This moraine is evidently the deposit of a glacier that occupied not only that valley which still, as the map shows, holds a glacier of a considerable size, but also those branches which extend to the north-east; it very probably rose over the low spur behind Lukung; this is about 250 feet high, and nearly to the summit, quite up to 200 feet above the valley, *on the south side of it*, I observed transported blocks of granite, and the glacier may have entered, and even crossed, the valley of the Pāngkong Lake.†

[36 II] The last hamlet in this valley, the last in Ladākh in this direction, [3 II] is Phobrang, some five miles above Lukung; it is 14,500 feet above the sea, there are one or two houses, occupied in summer for the sake of the cultivation of some naked barley on the alluvial flat, [22 I] and deserted in winter for Lukung itself. A little higher up is Chagrā, 15,000 feet, a place of encampment, at some seasons, of a few families of Chāmpās. From Chagrā the road takes to an easterly branch of the valley and rises gradually, with hills on either side rounded in form and stony in surface. Thus we get to the Pass which is a little below the level of the hills on each side, though at some distance they rise nearly 2000 feet higher; they

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* A good view of this is obtained from the spur behind the village of Lukung, over which a path goes, an alternative to the valley road.

† If the doubtful margin-marks 900 feet above the present lake (as described at p. 324 in a note) turn out to be real, I should be inclined to attribute the damming to such a great depth to this glacier, of whose existence and importance we have such good evidence.

485 special arrangements are necessary to accomplish the journey; and even with these some loss of baggage animals may be expected.

● [361] Tānktse is the place whence a start should be made; it is the last large village, and contains a Government store-house, and is the head-quarters of a *kārdār*, or manager, under the Governor of 492 Ladākh. The smaller one's camp, the lighter the baggage, the more likely is one to get comfortably through the journey. With half-a-dozen men of my own, and an equal number of people from the Tānktse and Pāngkong region, we took for our luggage and supplies eleven yāks and five ponies, and brought back, after a month's marching, six yāks and four ponies. This and other experience shows that ponies are far better for the work than yāks; for ponies can carry, besides a light load of baggage for their master, barley for themselves, which yāks, not being used to eating it, will not be able to live on; ponies also do the day's march quicker than the yāk, and therefore have so much the more time to graze on the scanty, thin, pasture that here and there is found. My own journey was the more trying for the animals in that, after passing through the most desert part to where the valleys begin to decline to Turkistān and to become less bare of vegetation, they had to return over the same desert, without recruiting themselves in the lower pastures.

133x 485 From Tānktse, or Pāngkong, the road leads one over ground that was described in the last chapter to the Chāngchenmo Valley. This it leaves by the valley in which is situated Gogrā, which is the last place where water, grass, and fuel are all to be found in plenty. I shall not trouble the reader to follow me through each day's march as I made it, but shall rather try to give him an idea of the character of the country such as I myself derived from observing it in the outward and homeward journeys, with the help, I must add, of Mr. Johnson's map. A list of the marches will be found in Appendix IV., Route 27.

THE SOUTHERN WATERSHED.

133x The southern watershed of the plateaus lies to the north of the eastern portion of the Chāngchenmo Valley, and is continued

2: Gervis T-3 (no date) 1954 AVI Kashmir ~~[illegible]~~

W. Tibetans AJ4

487 133 morning so that we reached the summit with the dawn. There the wind was bitterly cold; we followed the lower track, for the road along the face of the cliff was impossible.

The Tibetan name for the pass is Zoji La; this was the first time that we discovered that most of the places from there on had two names, a Kashmiri one and a Tibetan one. Unfortunately the map seemed to have mixed them up, probably using the best known, but we did not always strike men of the country who recognised them.

[485] Once over the pass the country changes completely; there is already a Tibetan atmosphere in the air. Going down the other side there are numerous little dak huts built by the roadside for the use of those who chance the journey too late and get caught by the weather.

● 361 136 We came upon what we at first imagined would be the start of a village, but found it to consist of a house or two, a telegraph post and a rest house. At many places tracks led off, some to lone, distant "farms", some to parts which were known to be good for shikar, for game is plentiful for the sportsman in parts of Ladakh. It is the home of the ibex and the markhor; both are of the wild goat family; there are wild sheep and kiang—sandy red, wild asses with dark manes and standing about twelve hands high—which are impossible to break; then there are red bear, snow leopard and in parts wolves are to be found; antelope and gazelle are common as are the reddish-brown marmot.

491 Here and there places had been marked on the Srinagar-printed map as the spot where a bridge would be found over the river, but there was no sign of it, probably the floods of the last season had carried it away, and we had to ford the waters; then on closer examination of the map we noticed a mark at the spot we had selected and decided that the printer had forgotten to make up his letterpress to include it in the key, or perhaps we were credited with enough common sense to know.

485 The first night we reached a rest house, and were there only just in time, for a quarter of an hour later a large party of men from Leh arrived; a few remained to sleep under the verandahs
515 outside—the stench of bodies was overpowering. I have been assured that the men of Ladakh are bathed three times only in their lives, when they are born, when they marry and when they

2: Gervis T-3 (no date) 1954 AV1 Kashmir ~~AWT~~

W. Tibetans AJ4

die, and I have no reason to disbelieve this. One of the difficul- 515
ties is that there is practically no rainfall in this land either in
summer or winter. Water comes from the snows, these feed the 312
rivers, but much of the snow simply evaporates at this height;
the mountains are arid; among the rocks bushes occasionally
grow which carry few leaves on their green twigs, but sufficient
to feed the wild goats. The only sign of vegetation is either 133
along the river banks or in the nullahs and protected valleys
through which the snow waters flow for a while and which do
not take the glare of the sun which pours with great power
through the clear air. From above it appears as if a giant flame-
thrower has scorched the earth, which in different parts takes on
all the colours of a burned brick, and in its destruction has
missed those valleys tucked away. All around us were giant
chocolate-coloured rock cliffs which hold the snow deep during
the winter months, and permit the sun to shine for but a few
hours on the small village.

Dras—known by the Tibetans as Hembas—seems to be not 361
one but a number of villages spread over a quite fertile un-
dulating valley which is enclosed within a ring of hills but at a
height of ten thousand feet and so placed that the bitter winter
winds sweep down on it. When we were there the clumps of
willows were green with young leaves and they told us that by
by the time we returned the skylarks would have come from
Kashmir.

Oddly enough there are a few European-style houses standing in their own gardens, and a rest house of similar design, built with a high pitched roof and tall chimneys, but looking strange, for it was without the verandahs which one has become so used to in India and Kashmir. The sand and dust gets in through all the cracks, in winter it is carried there by the icy blast, yet it must be a comfortable haven to those who are stranded there.

The valley narrows as one goes on past small fields which 133
would appear to have been scratched out from the rock-covered 241
surface of the ground; I can well remember being shown by a
proud "farmer"—the father of one of the horsemen who came
the whole way with us—a large patch scattered with stones as big
as my fist, in which surely not more than a thousand green spears
of barley had just come through. Anywhere else the sowing

2: Gervis T-3 (no date) 1954 AV1 Kashmir A#1

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133 would have been considered a complete failure, but he assured
241 me that all were agreed that he was in for a record crop.

Generally the way is bare and barren, yet with stores in the
491 pony packs and the knowledge that one does not have to live there, it is grand, at times beautiful, in a rugged way; the road leads along the face of a precipice at one time, then changes to sandy banks, next across the only suspension bridge I felt safe in passing over, then ascending—we had until that time come slowly down—and on turning a spur of the mountain, we entered Ladakh, Kargil being the first habitation within its borders.

361 Kargil is quite an extensive place, with villages scattered on either side of the Suru river, and many miles of ground which in the spring is under water from the melting snows, bringing down earth from the mountains, this being made into fields during the summer and autumn.

342 The walls of the low-built houses are made of mud and stones mixed together, the finish is very crude; they look more like cow-sheds than houses. It seemed to be a land of women; they
462 were everywhere, round the houses, in the fields, coming down the hillsides with great bundles of sticks on their heads. It seems that the men leave their womenfolk there whilst they go either up to Leh or down to Srinagar with goods, or else hire themselves out as labourers. The Kargil man is also considered quite a good shikari and is engaged as such by shooting parties.

361 Kargil is the capital of Purik, a province in which most of the
[779] inhabitants are Ladakhis who have become Muslims. Beyond this town the people are Buddhists; their dress, customs and ways are so different from those seen before that there awakens a new interest in the journey.

After first passing over the plateau, we found ourselves entering a long ravine which gradually contracts until one wonders if there is any exit from it, the scenery is even more grand with fantastically shaped crags cut out of the brilliant and gloriously coloured sandstone. There are a few tiny hamlets which cluster round the rare patches of greenery which were like giant raindrops that had fallen on an unsympathetic, barren land of hard rocks and sleeping sands moved there by the winds at their will.

2: Gervis T-3 (no date) 1954 AVl Kashmir [illegible]

W. Tibetans AJ4

Then, when a mile or two from Maulbeck, we struck the first 361 ● of the hundreds of monasteries, chortens and prayer walls. Chortens are white-washed pagoda erections, something like giant chess-men varying in height from about a yard to forty or even fifty feet. They are the graves of lamas, buried within and [764] not under them, their ashes being mixed with clay, baked into large biscuits and stamped with the image of Buddha. Prayer 778 walls are seven feet high—probably so that none can look down upon them—and about the same width, the tops are apexed and they extend sometimes for hundreds of yards. The stones with 788 which they have been made have been elaborately carved and inscribed with the Tibetan prayer "Om mani padme hom", which in its translation, "God the flower of the lotus", conveys little to the traveller, or for that matter even to the average monk, although it is repeated by him countless times every day, and not only by him, but also by all men and women of the land as they go about their work and as they journey along the road. They are the first six syllables the child is taught to utter, they are the last words gasped by the dying, and during a lifetime followers of the Lama Church will have uttered them millions of times and sent them to heaven on prayer wheels billions of times; they are to be found written everywhere. Surely this phrase (or prayer), one which I saw one writer of well back in the past century liken to "Our father which art in Heaven", must be the one written and spoken more than any on this earth, for its origin goes right back and is lost in the dim past. These great walls are built by lamas or monks who spend their lives moving from one place to another doing only that work, thus gaining merit for themselves; each stone so placed is considered a good deed well done. All who pass these walls must go on the left-hand side for by so doing they also gain merit.

Perched high on a spire-like rock which rises above the 361 village of Maulbeck which clusters around its feet, is a white 178 Lamasery or Buddhist monastery, close to which is an enormous figure of Buddha carved in the rock face. Partly hiding this image when one is standing on the roadway, is a rather grand building which is well kept: it seemed odd to me that even the most ignorant of men could have built a house in such a

● 361 position. Then I heard that many years ago when the country
778 was invaded by the Muslims, the whole of this carved cliff face was encased by the Tibetans behind buildings which were hastily made to hide the sacred Buddha, since the Mohammedans looked upon such carvings as idols and would have defaced it. Now the Buddha stands in a perfect state of preservation wearing bracelets, a double necklace, earrings and a headpiece, and with four arms, two of which are held up, the others hanging by his side have a serpent entwined around them. It is really a fine piece of work with details such as even the stomach muscles carved.

There was then no doubt as to our having entered the land in which all were his followers; every village has its monastery; bits of rags fluttered from poles on the roofs of houses—prayer flags; chortens and manis are to be found everywhere, just as are the prayer wheels, some set upright so that those who pass can revolve them by hand, others placed near to a stream for the water to turn them, and on each revolution a prayer is automatically sent to heaven. The people carry these prayer wheels on a stick in their hands; usually they are made of copper, the wealthier among them have them studded with coral, turquoise and decorated, but they all contain prayers which have been written down from one of the holy books. If the prayer is written one hundred times, then with one turn of the wheel a hundred prayers are sent up to heaven.

135 The day following we had another pass to cross over. This,
439 the Namikha La, is close on thirteen thousand feet high, but was far easier going than the first. What amazed us was that the white which we had imagined to be snow on its summit, we found to be salt. Salt is one of Ladakh's principal exports; this is transported in small sacks strapped like saddle-bags on the backs of goats, herds of them being used for this purpose and occasionally met with on the road.

361 Going down to the string of villages we saw the old castle on the top of the hill; now a ruin, it was once the scene of bitter fighting in the sixteen hundreds. The village is at the foot of the hill, but the extraordinary thing is that on the steep hill sides, which would seem impossible to climb, there are many dwellings which appear to be stuck on; the rooms run into the hill

2: Gervis T-3 (no date) 1954 AV1 Kashmir

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itself; the castle fort surmounting them must have been almost 361
impossible to get at other than by alpine ropes.

The day following, we had our highest pass to cross and the [133]
easiest of them all. This was Fotu La at a height of thirteen
thousand, four hundred feet. [136] I had gone on, for I had seen ibex ahead—these are goat-like animals with coats varying in colour from cream to chocolate. On the summit I waited for the rest of the party while I admired the magnificent view, and watched them climbing up, so very slowly. Not until then did I appreciate the height we had reached and how it affected one by slackening movements.

From there it was a downhill road two thousand feet to Lamayaru along a watercourse tight in between gloriously coloured cliffs of most unusual shape; later we came on a valley with a stony path lined by prayer walls and dozens of chortens, the village being at the far end with a most interesting monastery built on the low hills above it.

The road on is along the bed of a narrow ravine, so narrow, 491
with overhanging cliffs in places and the swift stream close on 172
the other side, that one is forced to cross and recross almost the whole way. At the far end there is a bridge guarded by an old Dorga fort. Lamayaru has towering above it the ancient castle of Bragnag, built by King Naglug and dating back to A.D. 1150.

The great Buddhist monastery here is an astonishing place. It 346
seems to consist of an enormous conglomeration of buildings, some of which might be carved out of the hill. There are narrow passages, steep staircases and unprotected ramparts; in parts there are tiny cells, in others large chapels with high-up windows and low benches; little recesses are cut in the walls, presumably
for books. In one of these chapels there is a great image of 778
Chubrezig which must be ten or twelve feet high; its background is a large circular plaque almost as high. The image has eleven heads, one on each side of that which is facing, and the others piled on top of them: it has a thousand hands spread out tier upon tier around the plaque, one of the larger pairs being held in prayer, another pair holding a rosary in one hand and a jewel in the other.

And from the roof of practically every house which sits at the 788
foot of the hill, rag prayer flags fly, sending prayers to heaven,

788 the lamas and those going to the chapels sending still more as they climb the steps and give a twist to the dozens of prayer wheels on either side.

487 Then for some miles the road is trying, at times through a narrowing gorge, up and down the rock sides. Few others than those who knew the road well would have dared to have ridden, for there is nothing to save one from slipping over the side, and in places the track had almost broken away to leave nothing. I think the most terrifying experience is when a small portion of the track gives way under one's feet: yet the horses know the road; at times, as you walk ahead, there is a pull at the rein, and turning you see your horse testing with his forefoot the ground immediately ahead of him.

● 361 Then the road changes to open country. It is hard going, being shadeless, so that during the middle of the day the journey was difficult with the heat seeming to come up from the ground, forcing us to halt during these hours at a wayside rest house, to continue later, passing but one patch of vegetation in about fifteen miles of monotonous track to Saspul where there is a most fascinating Alchi monastery containing many traces of Kashmir workmanship. There is also the cave monastery of Nyiziapur, now a ruin.

The next day we covered the eleven mile march from Saspul to Nimu, starting rather late since we had that morning visited the monastery. At the beginning the journey was interesting, the more so after the bare country we had gone over for the past few days. We left the river Indus and crossed a plateau, then down into the most picturesque village of Bazgu. The high cliffs are peppered with old ruins, the village itself built on a steep hill, the rocks fantastic in their shape and brilliant in colour, with the whole dominated by a large Lamasery and a ruined castle which history says "were long besieged by Mongols in the time of Gyalpo Delegs who ruled between 1640 and 1680 A.D." The rest of the day was spent over arid sandy wastes, a distance of some four miles to reach the comfort of a rest house with a garden.

The last march of all is nearly eighteen miles, first ascending the plateau, then as the valley opens out, a gradual descent through a stony desert, at odd places relieved by small patches of

2: Gervis T-3 (no date) 1954 AVI Kashmir

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green cultivation. Then the welcome halting place—a rest house 361
for lunch, a famous monastery some hundred years old, a ruined [346]
castle as usual, and a further three miles on to a most picturesque monastery which is five hundred years old, and the entrance to the Leh valley. Here we left the river Indus, to make the gradual ascent over the now better road to Leh, which we could see some four miles in the distance, and which I must admit did not thrill me as we made towards it; we had passed on the way so many beautiful places that I expected to discover in Leh the jewel of them all. As we neared it we could make out on the hill the great, one hundred roomed palace of the ancient kings of Ladakh, and above that the enormous—in their spread—buildings of the monastery, and were duly impressed, though not overawed, for everything seems to be of the same earth stone colour, as though the buildings, which could be made in miniature with a child's box of bricks, have risen from the rocks like the commencement of an eruption which changed its mind, just as we had seen so many of them on our way, now decaying back to from whence they came.

But Leh is an important place, not only is it the capital of 361
Ladakh, but it is also—and to the people of the country this is [487]
far more important—the religious capital of Western Tibet, 439
besides being a great centre for caravans passing to and from Central Asia, the entrepôt of trade between India on the south,
and Yarkand, Khotan and Tibet on the north and east. Here in 563
the great bazaar which is held in the September month of each year. Traders from Turkistan, Siberia, Tibet and other parts of Central Asia come to buy, sell and barter their merchandise with those who have come from Kashmir and India, so that we found people of all races and religions there with Buddhism
predominating, and a sprinkling of Mohammedans; a Moravian [797]
Mission is there also, and among the people are to be found numbers of Mohammedan half-castes known as Arghons; they are the offsprings of visiting traders and the women of the land "with whom they have made a temporary marriage".

The Ladakhis are Mongolian in features. Their ugly faces are 142
soon forgotten though, since they possess a pronounced sense of [522]
humour and are always laughing, although their dirty stubby 291
teeth then seen are not an enhancement to their beauty. Very

771 are few. It was the Emperor Asoka, the great missionary-
779 monarch, who between the years 272 and 231 B.C. first sent Buddhist missionaries to Ladakh on goodwill missions, and on their arrival there they built monasteries.

[212] The people of this land claim that ninety per cent of the popu-
181 lation are literate although they are simple and unsophisticated;
533 they are carefree, gay and sociable, the smallest excuse providing
for a feast with laughter, dancing and singing, with an oppor-
535 tunity for drinking large quantities of *chang*, which results in general drunkenness. Births, marriages and even deaths are ordinary occasions for feasting and drinking, with singing and dancing girls always a part of the entertainment. Arthur Neve said of them, "They are a contented cheerful race, neither quarrelsome nor revengeful, or rarely so under the influence of *chang*, a sort of barley beer. They are fairly honest and simple-minded, but conspicuously lacking in chastity and cleanliness. From simple and natural marriage customs they are debarred by the restricted nature of the country, and by the intense cold in winter, from ablutions, which they also dispense with in summer by choice."

● 361 On entering the town one passes through a gateway into the
526 main street, one which is shaded by great poplars on both sides, behind which are the flat-roofed houses with odd rooms piled high on top of each other. In this wide street, as is common in Ladakh, polo used to be played; now there is a special ground for the game by the castle wall. Polo is the national game and is played on small shaggy Ladakh ponies which are fast and on which the rider looks oversized. When a game is in progress in the other towns, the street is cleared, the shops shut, and the onlookers sit on the walls, in windows or on the roof tops. At "important" matches a band blasts furiously, working both players and watchers up to a terrific tension.

[515] The surprising thing is that although the people never wash
[356] and are filthy in their persons, their homes are reasonably clean
and tidy, the lanes and streets are swept, and there is no litter or
342 filth lying about. The houses are substantial, with wooden
132 shutters to the windows, for throughout the whole land, although it may be unbearably hot during the day, the nights can be bitter: some declare that a bucket of water stood out on some

summer nights will have a layer of ice on its surface the next 342
morning. Yet the winter's day can be considerably warmer 132
outside than in. At such times of the year there is often a
difference of as much as fifty degrees between the sunny 132
courtyard of a Lamasery and the inside of one of its thick-walled
cells. Dr. Arthur Neve speaking of this difference
declared it to be as much as ninety degrees at times: having
always found his statements to be accurate, I have no reason
to question them, for I have little doubt that he went round with
a thermometer, which I did not carry.

With practically no rainfall there is very little wood to be 354
had even for cooking, and none for firing, so that the nights are
dark except for the moon. One can imagine the chances of a
crate of window glass arriving intact under such transport
conditions as I have described.

The day following my arrival in Leh I was most fortunate in 793
meeting in the main bazaar a Buddhist priest I had before
known in Ceylon, he being one of the brothers belonging to the
Temple of the Tooth in Kandy. He was a learned old man who, I
then remembered, had once told me that his grandfather had
come from "Little Tibet". Now old, he had had the good fortune
to be brought to Leh by an equally aged Buddhist merchant
of Kandy who, feeling that his end was near, wished, for
some inexplicable reason to go to Leh, there to die. The priest
who was his great friend, had come with him; the old man had
died during the winter months; now the priest was to return
alone.

He had been easy to pick out from the others, for as with the 793
Buddhists of Ceylon, he had no head dress and wore saffron-coloured 292
robes. The lamas or monks of Ladakh wear a cloak
and shawl of dirty wine colour; they belong to what is known as
the red sect; their shaven heads are covered with red, longish
shaped hats with ear flaps. Some of them are married. Occasionally [795]
one sees a member of the yellow sect; they mostly come
from Tibet, are of a much stricter order than the red and more
ascetic and learned. They do not marry.

From him, together with one of the head monks of the great 793
monastery, I learnt of the customs of the land; why it is that 361
every one in five or six men one sees about is a monk, and the

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793 reason for the existence of so many monasteries always inhabited
● 361 and one to each town or village of reasonable size.

134 Ladakh is a land of extreme barrenness. If the population
241 were permitted to increase the people would starve, for not only
are they unable to grow sufficient to support more mouths than
are already there, but with communications so bad, little can be
595 imported. In order to retain the population at its present level,
since they are unable to live for long in other climates after all
their lives breathing the rarer air of the mountains, as in Tibet,
polyandry has become the custom of the land, and has been so
from time immemorial, having proved a powerful check on the
population, the greater percentage of which are women.

The system of polyandry is confined to brothers, each
family having but one wife, and although the usual number of
husbands is three, four or even five are not unknown. Occasionally
one hears of a "brother" being adopted at the demand of
the wife, and rather than lose their wife, the husbands have to
agree to her lover becoming one of them. On no account can a
family have more than one wife, so that the unfortunate
428 younger brothers in a large one have to suffer. The eldest son
inherits the family estate as soon as he marries; it is his duty then
to provide for his parents, grandparents and unmarried sisters,
in addition to which he has to support those brothers who
share his wife. This system of inheritance keeps the property
intact, for there is never more than one heir and the patrimony
is never divided.

428 If there is no son, then the property of the family is inherited
582 by the daughter who is free to marry any man she wishes, even
595 to have an experimental marriage with a younger son—this is
done by a State-recognised religious ceremony. And she can
divorce him after giving him a small present, say a sheep, if
after a few days' trial he does not come up to her expectations.
Besides all this she may choose several husbands if she so
desires, all becoming the "brothers" of her first husband, who
dare not protest for fear of being sacked. One can imagine the
power an heiress has in her hands and how carefully the husband
586 has to conduct himself that he is not dismissed. The
husband of an heiress is called a "magpa". He, poor fellow, is
unable to leave his heiress wife unless he can prove the grossest

3: Imperial Gazetteer G-3 (1889-95) 1909 AV1 Kashmir
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check on the latter was the widespread authority of the monasteries. The chief of these is Himis Gompa, on the left bank of the Indus, 18 miles above Leh. This monastery, which contains 400 to 800 monks and nuns, stands at the head of a wild glen and covers a considerable space of ground. An important festival, called the Himis Tsheshū, is held annually on the tenth day of the fifth month (about June 7), when the whole country-side flock to the monastery and witness the weird devil-dance of the Buddhist Lāmas. A constant spectator is the Gialpo of Ladākh. The monastery is believed to contain great wealth, and the treasure is kept under guard in order to prevent its being carried over the border to Lhāsa. The chief shrine is faced entirely with silver plate. Its treasure-house has small vases filled with pearls, turquoises, and rubies, said to be of value.

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The people.

Leh (population, 2,079) is the only place of importance in Ladākh, and there are besides 463 villages. With the exception of one village of Shiah Musalmāns in Chhachkot, and of the Arguns or half-breeds, practically the whole population, excluding the town of Leh, is Buddhist. The people style themselves Bhots. According to the last Census, there are now 30,216 Buddhists living in Ladākh. They have the Mongolian cast of features, and are strong and well made, ugly, but cheerful and good-tempered. If they do quarrel over their barley beer (*chang*), no bad blood remains afterwards. They are very truthful and honest, and it is said that in court the accused or defendant will almost invariably admit his guilt or acknowledge the justice of the claim.

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There are five main castes (*riks*): the Rgrial *riks*, or ryot caste; the Trangzey *riks*, or priestly caste; the Rjey *riks*, or high officials; the Hmang *riks*, or lower officials and agricultural classes; and the Tolbay *riks*, or artificers and musicians. This last caste, also known as Bem, is considered inferior.

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The Ladākhis may be divided into the Champas or nomads, who follow pastoral pursuits on the upland valleys, too high for cultivation; and the Ladākhis proper, who have settled in the valley and the side valleys of the Indus, cultivating with great care every patch of cultivable ground. These two classes do not, as a rule, intermarry, and Champas rarely furnish recruits to the monasteries. The Ladākhis are mostly engaged in agriculture, and in spite of the smallness of their holdings they are fairly prosperous. Their great wants are fuel and timber. For fuel they use cow-dung and the bush known as *burtse*. Their only timber trees are the
scattered and scanty willows and poplars which grow along the watercourses.

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[582]
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scattered and scanty willows and poplars which grow along the watercourses.

511 595 428 586 [147] There can be little doubt that the modest prosperity of the Ladākhis, in contrast to the universal poverty of Baltistān, is due to the practice of polyandry, which acts as a check on population. Whereas the Baltis, used to the extremes of temperature, are able to seek employment in hot countries, the Ladākhis would die if they were long away from their peculiar climate. In a family where there were many brothers, the younger ones could neither marry nor go abroad for their living. When the eldest son marries, he takes possession of the little estate, making some provision for his parents and unmarried sisters. The eldest son has to support the two brothers next him in age, who share his wife. The children of the marriage regard all three husbands as father. If there be more than two younger brothers, they must go out as Lāmas to a monastery, or as coolies; or, if he be fortunate, a younger son can marry an heiress, and become a Magpa. [582] (If there is no son in a family the daughter inherits, and can choose her own husband, and dismiss him at will with a small customary present. The Magpa husband is thus always on probation, as the heiress can discard him without any excuse or ceremony of divorce.) When the eldest dies or becomes a Lāma, the next brother takes his place. But the wife, provided there are no children, can get rid of his brothers. She ties her finger by a thread to the finger of her deceased husband. The thread is broken, and she is divorced from the corpse and the surviving brothers. [562] The woman in Ladākh has great liberty and power. She can, if she likes, add to the number of her husbands. Drew, who had a very intimate knowledge of Ladākh, thinks that polyandry has had a bad effect on the women, making them overbold and shameless. But others, who are equally entitled to form an opinion, consider this an unfair criticism.

563 588 [567] In the town of Leh are many families of half-castes known as Arguns, the results of the union between Ladākhi women and Kashmīris, Turkī caravan-drivers, and Dogrās. The Dogrā children were known as Ghulāmzādas, and were bondmen to the State. The half-castes of Leh are no more unsatisfactory in Tibet than elsewhere, and many travellers have testified to the good qualities of the Argun.

792 [361] The monasteries (*Gompa*) play an important part in the life of the Ladākhis. Nearly every village has its monastery, generally built in a high place difficult of access. At the entrance are prayer cylinders, sometimes worked by water-

A Trip to Ladakh

000 Having bathed, the next thing I needed was food, for it was many hours since breakfast. I soon met two more long black-haired men who were carrying large round cakes of Indian corn. I bought one of them. I do not know how many days ago it had been baked, but it was extremely hard, stale and sour. However, I soaked it in a stream, and was then able to get it down, or at least some of it.

609 Later on I made friends with some villagers, and they,
361 to show that they meant well, brought me as much milk as I could drink. I was then so thirsty that I did justice to their supply. I sat with these kindly folk until I saw my caravan approaching. When it arrived we continued our journey, and in course of time we arrived on a great open wind-swept plain, and soon saw a group of stone and mud houses, which calls itself Dras, the capital of the country of Dras.

000 Here I found a British officer encamped on his way back to India after ibex hunting. My camp was pitched upon the plain, and I had just finished my tea, for which I was most grateful, after that grilling march down that treeless valley, and was putting things straight when down came a great gale of wind. I had to hang on with all my might to one of my tent-poles to prevent the tent coming down, while my servant hammered hard at the tent-pegs. While this was going on I heard shouts, and saw the major's property fast disappearing out of his tent, sailing down the plain before the blast. So I ran to the rescue, and was just in time to save his tent from collapsing entirely, for one of his tent-poles had already fallen. The gale soon blew itself out, and all was peace and quiet once more, except for the visits of the prowling pariah dogs from the city of Dras.

Next day we were up betimes, and I marched on ahead

341 fat; grease pervaded the atmosphere, in fact everything
792 the monks touched, for they were filthily dirty, their red garments being more or less black with grease. Fortunately their heads were shorn. They seemed to be a happy lot of brothers, always ready to laugh and joke, in fact, just like the pictures of the monks of the West in days gone by.

792 There are nuns who live in separate buildings. Many of them are so like the monks that it is difficult to tell one from the other, at least to an unpractised eye, as the following incident will show.

797 A few days later I was in Leh with Dr Neve. He was in the hospital helping people to get well quickly. I stayed outside to try and cheer up the patients who were waiting their turn outside, as many of them seemed to be rather nervous and frightened. I noticed one person who seemed to look very depressed, who I thought was a monk and not living up to his usual jovial self, so I poked him in the ribs and told him to cheer up, when a voice called out to me from behind, but too late: "Take care what you are doing, for that lady is a nun." It was a Moravian missionary who spoke too late. Well, I did all that an English gentleman could do. I apologised most humbly, but the nun would not have any, and I failed to cheer her up.

361 Well, our triumphal march to the capital, Leh (a town
162 with a population of 3000 in the winter, which grows to 6000 in the summer, when all the traders from east and west come in), was as entertaining as it was interesting.
574 Monastery bands, town bands, feasts and polo matches succeeded one another, but the reception given to the Commissioner Sahib at Leh was the culmination of great doings. Seven miles from Leh, in the valley of the Indus, a large sandy plain, there met us a great cavalcade of

574 grand folk dressed in most weird costumes, uncommonly like a well-got-up pantomime.

574 291 793 There were men dressed in Chinese silks, with their smart blue and gold caps with tassels, Ladakhi officials of various grades, from the Joint-Commissioner, a fine-looking Mohammedan, to his fat babu who sat on his pony like a monkey, his stirrups being so short that his knees and fat stomach met. But the figure which took my fancy was the church dignitary; he resembled for all the world Cardinal Wolsey risen from the dead. He wore a scarlet cloak which fell over the pony's back and almost touched the ground, and he sported ye old cardinal's hat. I never saw him smile, which was in contrast to all the others, who seemed to be out for a holiday. Whether he was upset about not having his proper position in the cavalcade, or whether he had the stomach-ache is uncertain, or maybe his cardinal's hat was uncomfortable. It certainly was hardly the sort of hat I should have chosen to ride in. Perhaps his dignity did not allow him to show his feelings. Anyway, everybody except the cardinal seemed to be in good fettle after their morning's ride. We all fell into some sort of order and rode for the capital.

361 574 533 526 You can see Leh from some miles distant as it is built up the side of the rocks, with the palace and monastery towering above. Leh is 11,700 feet above sea-level, so one needs a little time in which to get acclimatised.

574 526 When we arrived through the fine gateway into the main street we found both sides lined with H.H. the Maharajah's troops and the crowds of citizens behind them. The monastery band was in full view on the roof of one of the buildings and made the usual joyful sound. This main street of shops has a fine avenue of poplar-trees,

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Biscoe M-3 (1890-ca.1920) 1922 AV4 Kashmiri
W. Tibetans AJ4

[facing p. 222]

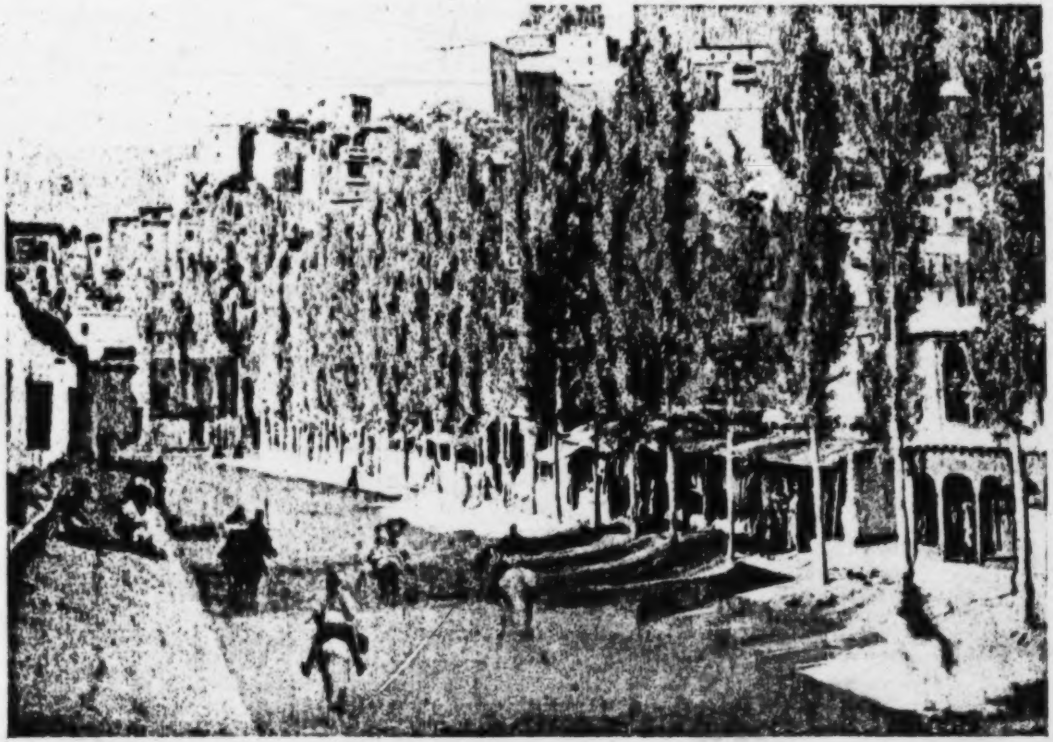

Photo by] HIGH STREET AT LEH. [*G. W. Millais*

A polo match is in progress, therefore the street has been cleared.

W. Tibetans AJ4

ponies swimming. What was to be done? The question 492
was soon answered by the pony-men taking the loads off the ponies and carrying them across, then tying a rope round a pony's neck, the pony being forced into the river whilst the rope was held by the man who walked across the bridge, thus keeping the pony's head up-stream, so that the strain was lessened. In this way all our ponies came across safely, but the man on the bridge had some difficulty in keeping his feet as the strain on the rope was fairly severe, especially in mid-stream.

The village of Suru lies under Nun Kun, a fine pile of 361
rock, the summit being 23,500 feet above sea-level. It 133
is one of the peaks that we can see from near Srinagar, and looks like a white pyramid. From where we stood, looking up from the Suru river, it was just magnificent, its great glaciers shining in the sunlight.

Just outside the village is a lonely grave, that of Captain Christian, who died of typhoid whilst on a shooting expedition. We spoke to the head of the village about safeguarding the grave.

On our march from Suru we came across a great 136
number of marmots, living in communities like rabbits. They are of a reddish brown colour and of the size of a small fox. They place sentinels around their village, who sit on the top of a rock to enable them to get a good view of their enemies, and whistle louder and louder as they see one approaching and then dart into their burrows. They are most fascinating animals. They seem to like the wild garlic that grows profusely in these regions.

We entered the Wardwan Valley by the Do Nullah 133
Pass, and had to walk for seven miles on a glacier; it was exciting work jumping the crevasses. We were careful to take off some inches on this side and land with plenty